

لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
MAULVI MUHAMMAD DIN

شمس الاسلام



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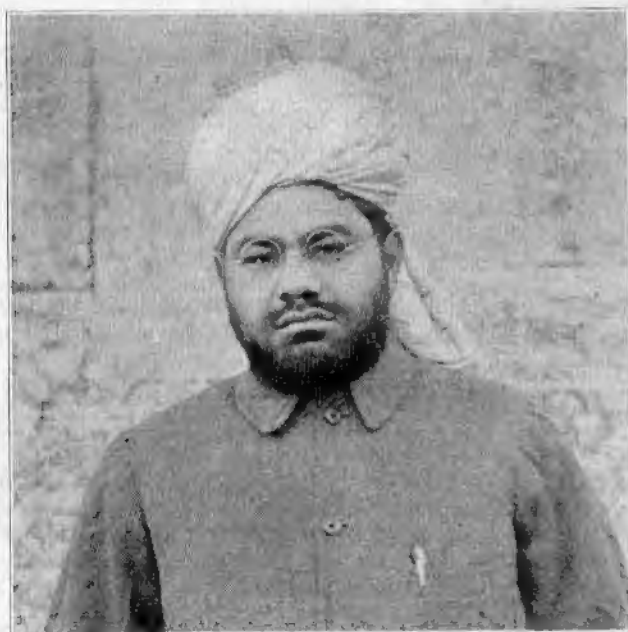
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Vol. III



Mirza Bashir Ahmad, M. A.
Second Son of the Promised Messiah
Editor Review of Religions Qadian



A VERSE FROM THE HOLY QURAN

In-nal ha-sa-nâ-ta yuz-hib- nas- say-ya-â-ta zâ le-ka zik-râ liz- zâ-ke- reen.

TRANSLATION

• Verily the good deeds sweep away the bad deeds; it is a reminder to those who remember.

EXPLANATION

This verse, or rather part of a verse states one of the greatest principles of life and human conduct. There is a considerable body of opinion which asserts that man cannot obtain salvation unless he put faith in the death of a person who appeared at a certain stage in the history of the world. This opinion says that man of himself cannot attain to that stage where salvation begins and that he is doomed unless somebody else who is innocent as well suffers on his behalf. Now such a vicarious redemption is against our every day experience. If we commit a mistake, it is we who suffer. We know it for certain that no amount of suffering on the part of another can remedy the injury that we have done to ourselves. If there is anything that can do us any good it is our self-suffering and self-sacrifice. We have ourselves to undergo the operation and the treatment. If we have been guilty of violence to the laws of our own self, all we have to do is to repent sincerely, try to undo the past by making rich amends, and for the future to see that we live usefully. That is the law of life and that is what human experience supports and confirms. Past mistakes in this way can be made a light for our future conduct and an incentive to good deeds. Sincere repentance and future good conduct is all that man needs for his regeneration. Yet we are told that the death of another has atoned for our sins. Now what advantage can this death bring to us? Perhaps it may aggravate our condition, for if we are once assured that another person can be made a scapegoat for our sins, what depths of iniquity and wickedness shall we not sink to? What a perverted view shall we have of the goodness of the righteous God? Just see the innocent suffering for the guilty! Can we think of a good God? Can we rely on such a God whose ideas of justice and equity are so topsy-turvy? That is the negation of all the rules of society and government. Now it is Islam that says no vicarious sacrifice will be of any avail to us if we have been wrong to ourselves. Sin only puts us off the track and all we have to do is to put us back on the right track and resume our normal course of life. A time will come when the good of our life will obliterate the bad.

من احاديث الرسول

SAYINGS OF THE HOLY PROPHET

"The son of man groweth and with him grow two things, the love of wealth and the love of long life."

"Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment."

"Verily no misfortune or vexation befalleth a man small or great, but on account of the faults he has committed; and most of these Allah forgiveth."

"Beware! There is a piece of flesh in the body of man, which, when good, the whole body is good; and which when bad, the whole body is bad, and that is the heart."

"Whoever is kind to the creation, Allah is kind to him; therefore be kind to man on earth, whether he be good or bad; and being kind to the bad is to withhold them from badness."

"That man is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites, and with all this he asketh Allah's forgiveness."

"No man is a true believer until he desireth for his brother that which he desireth for himself."

"The Prophet of God used to say: "Oh, God, make my conduct beautiful as you have made your creation beautiful."

"Verily the most beloved of me among you is the best among you in manners."

"The best amongst you is the best towards his wife and family."

"I have been sent to make perfect the beauty of morals."

"A father has not bestowed upon his son a gift better than good morals."

"The coaching of a son in good manners is better for a man than giving alms in charity."

"Shake hands with one another and malice vanishes; send presents to one another and you love another and enmity disappears."

"Whoever is humble before men for the sake of God, God exalts him, and though in his own estimation he is small, in the eyes of men he is great. And whoever is proud, God brings him down, and though he thinks himself great, he is insignificant in the eyes of men, and in the long run he is held baser than a dog or swine."

"The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain which produces seven ears and in every ear a hundred grains and Allah doubles to him He pleases." Quran.

"The best of God's friends is he who is best among his friends; and the best of God's neighbors is he who is best to his neighbors."

"The rider should greet the pedestrian first, and the pedestrian to the sitter, and the small company to the larger company."

"When you are three, then two of you should not whisper until you mix in a larger company, because your whispering would pain your companion."

صلى الله عليه وآله وسلم

"THE WORLDLY-MINDED"

By the Promised Messiah

How lustfully ye covet the things of
this life, so keen;

Nor care the hurts inflicted on those
of nobler mien,

If but the meanest farthing ye can
grab—retain.

Slave of gold, and only gold, "O ye
wicked one,"

Ye have set thy heart upon it to obtain,
so run

Ye, like the egg, demandeth warmth,
yet giveth none.

Ye seek eagerly beauty lurking in
sweethearts' eyes;

"Taste ye fruit of the tree"; carnal
passions rise;

If lose ye, how dost lament bitter thy
cries.

Priding ever thyself on knowledge
of mankind

But totally ignorant art thou of
"mankind's best Friend."

For Whom no eyes are there nor
ears nor time to spend.

Maybe, false are thy creeds and sys-
tems, deceptions,

And palpably false thine own beliefs,
conceptions—

Too small thy nature for such big per-
ceptions.

With eyes not eager to use the broader
sight,

To such straits reduced by bias, such
darkened light.

Oh; blessed "Allah" turn to day the
weary night.

Ye seem assured to death ye art im-
mune

That might is right and every other
wrong

Who seek to guide with infinite in-
tune.

Know ye unawares but temporary this
abode

All earthly treasures fade—only "Al-
lah" is the way.

Sow as ye would reap—life will not
last for aye.

Translated by Mrs. Maudling.

O SOUL COURAGEOUS

There is but one God; on him do I
trust for He is the Lord of Magnifi-
cent throne.—Quran.

Oh! darkness wilt thou never pass

That the soul may in the Light *be*.

Oh! struggling mind where wilt thou
rest

That the soul itself may see.

The frozen soul like the candle

Must be melted in the flame

And then alone canst it know

From whence it came.

The flickering flame must steady grow

Before the soul true Light may see,

'Twill then illumine the darkened path

And the soul flows gently on to *Me*.

The soul like the candle

Is consumed in the flame.

Beware! selfish soul lest thou find

Nought but ashes and name.

Make thy restless soul steady and firm

The flickering light doth but a sha-
dow cast,

And the soul's pure light is hidden

And the darkness of the Night is
approaching fast.

The steady light leadeth the soul to
God

And the mind at peace finds bliss.

The soul finds love in a path of Light

Where the angels drop a heavenly
kiss.

Oh! soul awake to thy true Light

And tread upon love's path.

Firmly stand through the fires that
rage

And thou shalt escape their wrath.

Love, sweet love! thou art so tender
and kind,

Thy soul blossoms forth as the rose
Which sends its perfume through the
garden,

And the wind to each flower a se-
cret blows.

SIDDIKA.

HEAR WHAT THE LEADER SAYS

A guide but not a mediator.

Divine laws are for all to carry out, be they prophets or otherwise. The fact is that the way is open for everybody to reach Him, the Creator of all. That is why there is no need for a mediator. It is true we have to follow the lead of these chosen ones of God, and if we swerve a hair's breadth from their lead we suffer. But even this does not entitle them to mediacy, for though we shall tread the path chalked out by them, still the path is to be traversed by us. All we have to do is to follow the track. True these heavenly teachers are the paths sometimes or always, yet we traverse the path not for the sake of the path but for the sake of the goal. They have to follow the same line which they tell others to follow, and in this respect they are on par with all mankind. To make it clear we take the case of the man who has discovered a new route. Now we follow the man in his footsteps not because the man is the end in himself but because he knows the way. It is only for the sake of the goal or destination that we are following him. Such a person we will call a guide or a leader but not a mediator, for we see that he too has to travel the same road. He is the *way* indeed yet he has to tread it himself to show us the way and so he is not the goal. The only difference between us and such *chosen ones* is that somehow or other the latter have found out the true light and it is in that light that we have to walk. But they have to go the same way as we have to. It is undeniably true that if we did not follow them faithfully we should lose our way, but there is no denying the fact that they are only guides and leaders and not mediators. God raises them only to show us the way and that is all.

The divine call is for all. The difference is the measure of effort that

we put forth. One puts forth a greater measure of it and he becomes the chosen one of God. The Holy Prophet of Arabia (Peace be with his soul) did the most in this direction, so he became the greatest one amongst the chosen few. Yet in the matter of call all are on the same footing. God wants each one of us to be His chosen one. The reason why He directly speaks to them is that they directly address themselves to Him severing all their connection with the world and this direct communication with them is by way of divine pleasure and honour.

A true Moslem is one who avoids all shades of polytheism. If a person thinks that he acts upon this or that law on account of a certain person, he is guilty of a very subtle shade of idolatry. A Moslem is to be a monotheist in the true sense of the word. He should have no other God beside the One True God. He should know that as between himself and his Creator there is no mediator.

As to the fact that God Himself raises these people for the guidance of mankind, it is but an instance and proof of God's love for His creatures. He raises these people for the service of mankind. They serve His creatures and it is this service that raises them to the dignity of Mastership. Their duty is to reform, regenerate, and purify mankind. Hence they are divine messengers, helps, supports, and props of frail humanity, but for all that in no sense do they stand between man and his Creator.

What a glorious "Sunrise" in the West. The sun of Islam is sending forth his life giving rays from the zealous Ahmadian missionaries in America, thus fulfilling our holy Prophet's wonderful prophecy. May this sun never set until the whole earth embraces Islam.—MAHOMET KAMEL ANDERSON, Paris, France.

WHAT THE MESSIAH AHMAD SAYS

The Christians admit that salvation consists in getting rid of sin, yet they do not offer us any real solution of this problem or the methods of attaining to it. What they present us has nothing to do with the problem of man. It is obvious that as man has been created solely for the sake of God, therefore all his peace, happiness, comfort and delight centres in the fact that he becomes God's, wholly and solely. Real happiness can never be achieved unless man gives an objective reality to his subjective relationship with God. In other words man has the potentiality of becoming one with God; all he has to do is to develop that potentiality. Yet when a man turns away from God he in a way shuts himself off from that great source of Light. He puts down the blind against the window through which he used to get light and warmth. As soon as he pulls down the blind there supervenes darkness and gloom. It is this darkness of the soul that is spoken of as hell or reprobation, for it is the root cause of all these troubles. If we set about in right earnest to seek for the means to dispel this darkness, and free ourselves from this hellish life, we have to do nothing but to look at the laws of nature working about us. This redemption of our soul that is immersed in utter darkness does not require the crucifixion of any other poor innocent soul, for that will not help us in the least. All we have to do is to throw open the windows of our heart to let in the light. Is it possible for us to get the light from that shining Orb while we insist on keeping the windows shut? Hence redemption from sin is not a trifling thing to be lightly talked of. Neither does this salvation need shedding of innocent blood to reveal itself. Nor should sin and its eradication be interpreted in the wordly sense of our violations of the rules of the temporal governments. Both are realities and very serious realities. We call a person a sinner when he turns away from God and shuts himself off from the divine light and swerves away from the path of light that descends from the throne of God to illumine the hearts of men. This is the state of sin. Now we have seen that the only way to get rid of this darkness is the leaving open of the shutters. The rays that had been shut off will make their way in again. In this we have the testimony of the divine laws governing this physical universe of ours. Reason also supports it. Not only are we thus enabled to get heat, light and warmth, but we can also see the great Orb Himself. In short, to drive away the darkness of ignorance and sin, it is necessary to let in the light. That is why we read in the holy Quran: "He who is blind in this life, will be blind in the life to come or even worse." This means that the eyes that can see God and the sense that can sense Him must be secured and developed in this life. He who is devoid of them here, must perforce go without them in the higher life, for the next life is nothing but a continuation of the present one here on this earth. The righteous who shall see God will get their senses of divine perception in this very life.

Most philosophers, even when not especially religious-minded, have emphasised, that unless there is another world than this, this life is absurd. Lord Kelvin, the greatest of the phys-

icists, declared in the twentieth century that science demonstrates the existence of a Creator and of a Providence, and he echoed the old maxim, "Only the fool hath said in his heart, there is no God."—*Cures*.



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OUR LOYALTY TO OUR PRINCIPLE

Sometime ago Brother Sheikh Abdullah Din Muhammad (Mr. J. L. Mott) sent me a clipping from a New Orleans paper which under the heading of "Berlin Is BUILDING 2ND Muhammedan Mosque" inserts a telegram from Berlin by (I. N. S.) which reads as follows:

"The cornerstone of the second Mohammedan mosque has been laid and work on the structure is proceeding rapidly. The new edifice is being erected by the anti-British 'Ahmadian' cult. Orthodox members of the faith worship at the mosque erected in war-time, as part of the government propaganda, for the benefit of the Mohammedan prisoners." On receipt of this cutting I at once wrote to brother Mott to protest very strongly with the paper in question and see that the misrepresentation is exposed. Brother Mott wrote back in reply that "anticipating my request he notified the local newspaper of the error in their account of the German mosques, pointing out that the Ahmadia Movement was non-political and therefore NOT ANTI-BRITISH, that the Ahmadia Moslems were instructed to obey the laws of the country they resided in." "My friend," concluded Mr. Mott, "the editor phoned me that he could not make the correction because it was 'press service' stuff."

Now there comes the news from Berlin that a section of the reading public there is being told through

the public press by certain well-wishers of the movement that the Ahmadias are British spies and that they are the paid British propagandists. It looks strange indeed that we are pro and anti British at the same time. It is difficult to reconcile these two contradictory attitudes. One thing however is clear that those who assign these attitudes to us are wholly ignorant of the tenor of the Ahmadia teachings and practices. We are sure there is more of ignorance than malice pre-pense in these charges. We want to state our position here in brief. We are neither loyal to this government or that, nor are we opposed to any. Our position is clear; we are loyal to ourselves and to our principles. If we are loyal to any government it is not for the sake of that government, but because we are selfish and our selfishness consists in our strict adherence to our principles. Now one of those principles is that on no account are we to create or countenance any disturbance, riot, or revolution; for we know full well that whenever and wherever such elements are let loose, a floodgate of worse elements and human passions is let upon the world and the greatest sufferers from these are the poor and the working class people who are alternately exploited and made fodder for guns to serve the ends of the few ambitious, reckless souls. For this our principle we take our stand upon the Holy Quran which we regard as the very word of God. We read in this book to the following effect: "Don't look for disturbance in the earth"; "Do not make mischief in the land after the establishment of peace"; "God forbids rebellion and evil of all kinds." In the face of these and many other divine commandments can we venture to follow any other course but the one that has already been chalked out for us?

There is another consideration no less weighty than the preceding one. It is this that we Moslems have

been enjoined to faithfully keep our engagements, pledges and the solemn words that we have entered into. We are told that breach of faith is the worst of sins in the sight of Allah. Let us see what is our position. We were, according to these maligners of us, rulers in India before the coming of the British, but on account of our own misdeeds God took away this government from us. It was our duty then to have fought against the enemy tooth and nail and kept our house in order, safe as well as protected. But we did nothing of the kind. In spite of the numbers on our side, thanks to our own inefficiency, disunion and treason, we suffered a heavy defeat and then submitted to a handful of foreigners. Perhaps you can say that it is not you, it were your forefathers. True these engagements were entered into by our forefathers, but mind you, you claim the inheritance through the same forefathers. Else what right have you to that inheritance? So if you want to come into your own, mind the obligation in this behalf. We want to get the assets; we must abide by the liabilities as well. Their engagements are our engagements. That is why we are not in favour of any disruptive tendencies. It is a bad bargain indeed; let us make the best of it. That is our view.

Again we are a religious people. We believe we have the truth. The word of God enjoins upon us the proclamation and teaching of that truth to all peoples and nations. Can we preach race hatred and truth in the same breath? Would it not be a disservice to the truth we hold so dear?

We are therefore neither the spies and propagandists of British Imperialism, nor are we anti-British. We are loyal to law and order wherever we find it. We tell each one to be loyal to his own government. We teach Ahmadias who are subjects of governments other than the British to be loyal to their own systems of

governments and defend them if need be with their lives. We don't tell the Germans to be loyal to the British any more than we tell a Britisher to be loyal to any other government but his own. This indeed is our position and we mean to stick to it, God-willing. The founder of the Ahmadi Movement was a British subject, so he inculcated this loyalty in the British subjects.

Lest some one should be misled by our interdicting the so called *Jihad*. We believe in the *Jihad* as much or even more, as anybody else. All we say is "Don't misinterpret the word." *Jihad* means a strong effort in the way of Allah. This effort may require even our lives, but it should not be misconstrued into the sense of waging war to forcibly convert the Non-Moslems. It is expressly forbidden by the word of God. "There is to be no compulsion in religion," runs one of the express injunctions. We never say or believe that defensive wars are illegal. But rebellion and defensive war should never be confused. May God open the eyes of our detractors.

A SUPPLICATION

Indeed, I stand in need of Thee all seasons, foul or fair.

What though with diadem and crown my brows encompassed were.

Thou art the chiefest of my wants, and could my hand but win

This its desire, no other want were left to me what'er.

Nought that Thou hast withholdest Thou; the outflow of Thy grace

Is as a torrent or a shower, that's lavished everywhere.

By my transgression am I shut therefrom, yet is the light

Of Thy compassion, Clement One, resplendent past compare.

O Care-Dispeller, that, wherewith I stricken am, dispel;

For there is none save Thou alone can do away this care.

Arabian Nights.

THE HOLY MANIFESTATION

The Birth of Muhammad

(Play of Truth with Oriental Style and Imagery)

We give here a translation of a passage from the life of the Holy Prophet Muhammad by an Eastern Writer who is a Moslem to give the Western readers an idea of the esteem and affection in which his memory is held. To this we subjoin another piece written by Rev. Zwemer, a strongly anti-Moslem follower of Jesus, and the readers can well form an idea of the shock and disgust which the insulting remarks of the militant Christian missionaries create in the hearts of the loving followers of the Holy Prophet.

Writes SHIBLEE, the author of the Life of Muhammad:

"Times without number has this soul-stirring and spirit-inspiring spring visited this garden of Time. The wonder-working heaven has this entertaining banquet and rich feast arranged sometimes on such a high scale as to dazzle the eyes of the beholders.

"But today's date is so unique as to make even the hoary Time spend millions of years in expectation of it. The planetary rovers of the firmament were only looking for this day alone since eternity. The old firmament was restlessly stirring in bed for long ages to greet this soul-refreshing Dawn. The holding of rich and high entertainments by the Ministers of Destiny, the ever renewing revolutions of the elements, the bright resplendence of the sun and moon, re-infusion of life by the wind and rain, the sanctity of the holy regions, Abrahamic faith in the Unity of God, the beauty of Joseph, the miraculous revelation of the Mosaic signs, the bringing of the dead to life by Jesus, were all meant to serve at the court of this KING of both the realms.

"This morning is the same life giving morning, the same auspicious moment and the same lucky cycle

of time. The biographers of His Holiness indite in their own brief and snappy style. They aver, "Fourteen of the turrets of the palace of Chosro toppled down this night, the great fire-temple of Persia was cold once in a while, and the river Sava dried up in its banks." Of a truth, not only the turrets of the palace of Chosro, but the glory of Persia too, the splendor of Byzantium, and the greatness of China, all, came all toppling down with a crash. Not only did the fire of Persia, but the fierce burning Jehenna, the fire-temple of Infidelity, and the fane of idolatry all went cold, desolate and deserted. The pagodas were henceforth to be enshrouded with gloom; idols were to fall to pieces; strands of Magianism were to be unloosened; and the dry seared leaves of Christianity were to shed one by one. Divine Unity had an open and wide declaration made, the garden of virtue and goodness had its flowering season again, the rays of the sun of righteousness spread in all directions and the mirror of human morals and manners shone with a double splendour owing to the reflection of that holy light.

"That is the orphan son of Abdullah, the dearest piece of Aminah's heart, the sovereign of the Holy Land, the ruler of Arabia, the master of the world, and the Emperor of men and angels made his appearance from the realm of holiness onto the stage of this temporal existence. Peace and the blessings of God be with him, his companions and descendants and followers."

Writes Dr. Zwemer of the Moslem World, "To the Moslem . . . Muhammad is still the vicegerent of God, the God-man who existed before Adam and descended to this earthly sphere as the Light which illuminates all the prophets and even Jesus himself. For them the Arabian Prophet is the perfect man, the ideal of conduct, the paragon of character, the hope of salvation."

MATTHEW IN THE WITNESS BOX

Q. What is your name?

A. Matthew.

Q. What is your father's name?

A. I can't recollect.

Q. Did you see Jesus, the son of Mary, the wife of Joseph the carpenter?

A. Yes, sir.

Q. Did you write the book, "The Gospel according to St. Matthew"?

A. The tradition says so, but I cannot very well recollect. Maybe I did it; maybe somebody else heard these things from me and then recorded them in his own way.

Q. Make sure of what you say. When was it written?

A. I am told somewhere towards the end of the first century or the beginning of the second century. Sure I was dead long, long ere this.

Q. It is not your work then?

A. Not mine exactly, but I can recall certain events.

Q. Tell us in "yes" or "no." Is it your work?

A. Sure, I can claim it as mine, though others may have a hand in it.

Q. Very good, it is yours?

A. As sure as my nose.

Q. Is it an eye-witness account?

A. Well there is no harm in putting in rumours, reports and hearsays. That adds to the element of romance, you know.

Q. Did you write your gospel on rumour?

A. I wrote down simply what I heard.

Q. Is it true that the angel told Magdalene that Jesus had arisen from the dead? Vide your Gospel, XXVIII, 5-7.

A. That was the tradition when I wrote.

Q. Did you see the angel?

A. No, not I; but she said she did.

Q. Is it true, as you say, that the angel rolled the stone from the sepulchre?

A. Mary Magdalene says so; should I disbelieve her?

Q. You know her mind was deranged and she had suffered from seven devils.

A. Yes, but the Lord cured her.

Q. She was an hysterical woman and there was a certainty of her relapse at the news of Jesus' death, you know; she was in love with Jesus?

A. Yes, too far gone in love; that is why I say she could not tell a lie.

Q. What of the shock to her love-wracked brain?

A. I can't say anything; the tradition says that she saw the angel. I have nothing more to say on the topic.

Q. Well, did you see Jesus put into the tomb?

A. No, but that has nothing to do with the matter.

Q. Did you see him get out of the tomb?

A. No, but I say everybody said this.

Q. Now, Matthew, you didn't see the devils of Magdalene?

A. No, but she was in a horrible condition. What could it be but the devils?

Q. Don't you know that we call it neurosis? She was suffering from it. The charming behavior and personality of Jesus had a calming and soothing effect. She was certain to be very much disturbed over the death of Jesus. She could not believe it. Even now at this time when people are expected to know more there are certain women who can't believe against their will. Kitchener's sister still believes that he is alive somewhere.

A. May be that what you say, but we did not believe like that.

Q. Now, Matthew, do tell us whether you did see the graves opening and the dead saints arise and walk into the holy city?

A. Well, that was most surely believed among us.

Q. Who saw them?

A. I can't say, but there is a tradition.

Q. Is it not the same hallucination of Magdalene?

A. Most surely not.

Q. Such a strange event and no contemporary historian or writer recording it?

A. I have nothing to say to that.

Q. Wasn't that a strange sight. Thousands of dead marching in their begrimed nudity?

A. That is why it is most surely believed among us.

Q. How is it that such an event escaped the notice of everybody else?

A. They hadn't the eye of faith.

Q. Was it a true resurrection?

A. Sure.

Q. Who saw it?

A. I can't say definitely, but some one must have seen it or we wouldn't have believed in it.

Q. Can you recall the names of any eye witness?

A. Well, none at present.

Q. None, not even of Magdalene?

A. Well, I should say no.

Q. Matthew, do you say that you were inspired by heaven to write your gospel?

A. I never claimed that. I simply wrote down from rumours, reports, and my own personal narrative.

Q. Did you copy from somebody else?

A. What have you to do with that? Well, I made free use of Mark

Q. Did you see Jesus go up into heaven?

A. No, or I would have recorded it.

Q. You say somewhere, "Then all the disciples forsook Jesus and fled." Was it not a base and cowardly act?

A. Well, what else could they do? The odds were against them. Moreover, they thought that Jesus being the son of God could just take care of himself

EXEUNT MATTHEW. At present we shall not frame any charges against you. Maybe we recall you again for further cross-examination.

AN ODE TO THE PROPHET OF THE DAY

Who is this coming from far-off Ind'
Pointing the way to God?

Who is this coming to blot out sin
Treading where the Prophet trod?

Who is this coming from the Punjab
Land

Begging man to look higher?
Who is the winnower with the mighty
fan?

Ah! 'tis the "Promised Messiah."

"God Speed," came a whisper from
Mohamet's tomb

In Medina where he rests in peace,
"Speed On," was the whisper from
Kashmir's vale

Where the Blessed Jesus sleeps at
ease.

"Best Wishes," cried a voice from
Moab's land,

Where the Holy Moses laid his
lance,

A breeze brot "Succeed" from the
great Bo Tree

Where the Budha folded his hands.

"I'm the 'Promised Messiah,' says the
Punjab Man

By bit and spur he rides,
"Against my spirit no man can stand
Ye hypocrites, step aside."

Rushing, he comes like a mighty wind,
Old Islam's heart is afire.

Ghulam Ahmad of Quadain Ind'
The long looked-for Messiah.

Sheik Ahmad Din.

The Turkish Government has ordered the Prohibition law rigidly enforced in Constantinople. Another scheme to drive out the "Christian" population.—*Houston Post.*

FALSE ALARMISTS

Do you believe that God is one great and unchangeable being? The same great God today that he was a million years ago? The same now that He was when He made the heavens and the earth? Of course that is your belief. That is the belief of every sensible person. That is my belief. But some of the highest cultured minds of the Christian faith will tell you, or would have you believe that the Almighty is not what He used to be. They will tell you that about two thousand years ago, or to be exact, nineteen hundred and twenty-three years ago the Old Man turned every thing over into the hands of his faithful boy, Jesus. Therefore, his son took charge of the world, the universe and all. They would have you imagine the Great God to be an old man stricken in years and decrepit, weak and feeble. And while He lounges on the heavenly couch, or nods before the holy fireplace, and toddles about the Celestial Apartment on his cane, his strong and faithful son transacts all the business for his father who is no longer active. Now, I have actually sat and listened to a certain bishop (whose name I will not disclose), preach a sermon in just such a style as that. Such a teaching is a grade or two lower than the mythology of the ancient Greeks. After the bishop had finished his sermon I sighed a sigh of relief and mused to myself, "Well, his mother certainly must have been fond of children to raise a fool like that."

From the 'EXPOSE' by Sheikh Ahmad DIN of St. Louis.

OUR MISSION AT HOME AND ABROAD

His Holiness the Khalifatul Masih is busy confronting and confuting the Shuddi movement which is collapsing owing to the untiring efforts of the Ahmadi Missionaries. Already its great strong-hold has

been recaptured and the Malkanas who had been tricked into the arms of the Shuddi agents have been disillusioned and so reclaimed. A steady outflow of the Ahmadi workers is on the field and has struck terror into the hearts of the enemies of the Truth who dare not venture into an open exchange of ideas on the comparative merits of Hinduism and Islam. This is all good news and we heartily thank our selfless workers on the great victory achieved through their efforts. Our thanks are mostly due to His Holiness the Khalifa-tul-Masih for his timely organizing the Ahmadi workers and expeditiously sending them to the scene of apostacy, and thus quickly undoing the machinations of the wily enemy, who under the veil of communal amity was taking an undue advantage of Moslem unwariness. God be praised above all.

We are glad to learn that Brother Maulvi Muhammad Amin Khan who had undertaken a perilous and hazardous journey through the Bamian into Bokhara for the purpose of establishing an Ahmadi Mission into that unknown land and organize the Ahmadias there, has returned safe and sound. His experiences and hairbreadth escapes make thrilling reading. How many times was he on the point of being shot to death and then escaped as it were miraculously from the hands of his captors adds a new chapter to the missionary history of Ahmadiism which is not unacquainted with death. Our hearts go out to him full of thanks, and we believe that the thirty others who are called by the holy leader to follow his example even unto death, should its need be felt, will emulate the noble example set by our revered brother Muhammad Amin Khan. May God nerve them to the task to which they are called. To every man death comes soon or late; what can be better than this, that a man die in the cause of truth

and righteousness, for thus alone can he immortalize himself. Yet not for the sake of immortality, but to please Allah. That is Islam.

ENGLAND—Brother Nayyar has had a heroic task before him. Night and day in spite of indifferent health he has been devoting himself to the sacred work of carrying the message of truth to an indifferent world. People are tired of religion and every thing associated with it, and this has been due to the lifeless teachings of Christianity which has demoralized all spiritual zest in the peoples of Europe. But our brother is made of an undaunted heroic mould. He is sticking on to his job in spite of many discouragements. We thank him as well as our brothers S. M. U. Shah B. A., Ch. M. B. Janjua B. A. (Oxon), Bar-at-Law, Dr. Suleiman, Maulve Chirag Din, Shaikh Zaffar Haq Khan, and Shaikh Azizud Din, who have been liberally helping him with their valuable time and assistance.

Mauritius—See page 32.

WEST AFRICA—See page 16.

THE BERLIN MOSQUE

Cable news to hand declare that "remarkable scenes were witnessed at the laying of the foundation stone of a Mosque in the suburb of Charlottenburg for the furtherance of Mohammedanism in Germany. Mubarak Ali, the representative of the Ahmadia Movement in Islam, in laying the stone made a speech in English. He said that the object of the movement was to propagate the pure religion of Islam throughout the world. The attendance included Egyptians, Persians, Indians, and representative of the Prussian government." We give here the address Brother Mubarak Ali read on the occasion:

"Since the days of the crusades a misconception about Islam prevails among the Western peoples. The mass of people have such queer ideas of Islam as lead them to ab-

horring instead of respecting this noble faith which enjoins the worship of one true God and the brotherhood of man—a faith that is characterized by its simplicity and grandeur at the same time, a faith that appeals to the head as well as the heart, a faith which has no priesthood and in which every man is his own priest and is brought in direct connection with God without any intermediaries. To the Moslem the preaching of his own religion is one of his most important duties. In this age he can perform this duty more easily than in any other age on account of easy communications and religious tolerance granted by nearly all the states of Europe. The East and the West have come in closer contact than ever before and it is very necessary that they should understand each other better. The Ahmadia Community which is propagating Islam in various parts of the earth is going to take up the work of placing the true picture of Islam before the eyes of Europe. Berlin being not only the centre of Germany but of Europe has been selected for this purpose.

The great war ended five years ago, but the world is yet far from peace, and there can be no peace in the world unless there is a change in the hearts of men. Christianity has been tried in Europe, now let Islam have a trial. We hope that Islam which comes from the same root as *salam* which means peace, will prove to be a message of peace for Europe and the world. And we hope that Germany, the birth-place of Protestantism, will also be the centre for the new message of peace to Europe.

For the above purpose and for providing a place of worship for the Moslems in Berlin the Ahmadia Movement is building this mosque. It will have, besides a prayer-hall upstairs, family apartments for the Imam, the Muezzin, and other workers for Islam in the lower floors. There will be rooms for the Ahma-

dia students; spare rooms if any will be open to other students.

The site for the mosque was purchased for about £200 and the principal part of the building which will now be completed is estimated at £2,500. The remaining part will be completed afterwards. The entire sum to be spent at present, viz., £2,500 for building and £500 for furnishing, has already been subscribed by the women members of the Ahmadia Community. Many women have even parted with their jewels and ornaments for this purpose. This is a unique event not only in the history of Islam but of other religions so far as I know—that of women only paying the entire cost of building a place of worship thousands of miles from their homes. Ahmadia ladies not only of India, but of Ceylon, Mauritius, West Africa, England, and America have contributed their quotas. Islam is often accused of teaching that women have no soul. This mosque will be a monument to prove that Moslem women **have** souls and that they not only care for their own souls but for the souls of brothers and sisters thousands of miles away. This mosque will be open to all Moslems irrespective of their place of birth, or school of thought—whether they be Indians, Arabs, Persians, Turks, Egyptians, Tartars, or Bokharans; or whether they are Sunnies or Shiabs, or of any other denomination.

Believing that Islam will gain rather than lose by a comparative study of it with other religions we have in contemplation, according to the behests of the Founder of the Ahmadia Movement, to start an institution for the comparative study of all religions. In this institution besides Moslems, representatives of other religions will be invited to give out the doctrines of their respective faiths so that the impartial inquirers can find it easy to study, compare, and form their own judgments."

LIVING FLORA—AND DEAD

In the field of religious literature Mohammed's Koran is the healthiest plant with the hardest stalk, produces the sweetest bloom and yields the more wholesome fruit.

The soil which gave to it its healthy growth was rich beyond comparison. Allah's abundance made its foliage green, its blossoms beautiful, and its yield so heavy that whosoever reaps has but to enjoy an everlasting harvest.

This plant of which I speak, grew from the true seed to maturity; no grafting on of other plants, no artificial irrigation, no pruning to make it trim was necessary, this plant—**AL QURAN!**

Other plants in the field of religious literature? Let us review them. Their seeds were true but ah! look at them now! How sad! Much deliberate meddling has been done.

Perusing a certain Holy Book I found it to be a plant withered, barely being kept alive by artificial watering, not at all green—dying! This book, The Torah—Talmud of Judaism. I perused another Holy Book and it was found to be a plant faded, green stems and a few green leaves from true vines grafted on to give it the appearance of life. This book, The Vedas of Hindoos. The perusal of another Holy Book found it to be a plant already dead from too much pruning. This book, The Gospels. Besides these, some others I perused, finding them all decadent (Al Quran) excepted.

The Sun of Tradition glowed dimly down through the clouds of Mythology, the atmosphere was dry, the rainbow hung westward on the horizon signifying also that the life-giving rains had passed. Blasted Gardens! But the Prophet's Quran stood as a lone apple tree among the other trees of the garden. Consider the Holy Prophet and his Koran. Take the Sent One all in all, what he was, what he accomplished, and the good he inspired others to do

Compare him with all other poets, law-givers, prophets, sons of God, statesmen, etc.; and the son of Abdallah alone stands above all other men that mankind has called "GREAT."

Other bibles are mostly the works of an aggregation of poets, prophets, prophetesses, statesmen and law-givers, historically covering thousands of years, crammed full of conflicting statements. The Koran comes straight from the mouth of one man who proves himself to be the "MASTER MIND" of the earth.

The Quran is a poem, a code of laws, a prayer book, and the world's best bible combined. **THE MAN UNIQUE! THE BOOK UNIQUE!** As in a looking-glass we behold the **MASTER SPIRITUALIST** of the world intoxicated with the gifts of God.

O, ye howlers and spillers of ink! Climb Mount Sinai and swim the River Jordan, baptize yourselves in pools of blood, rattle the dry bones in Ezekiel's valley, but The echo of it all is dead after all allowance is made.

Sheik Ahmad Din,
(P. Nathaniel Jonson).

BE A MOSLEM

Every day a Moslem has to confess that to Allah belongs what is in the heavens and what is in or on the earth. Every day of his life he has to repeat perhaps more than half a hundred times that all praise belongs to Allah who is the Lord of all the worlds. Every time he encounters any difficulty in life, say a misfortune, loss of life or limb, he has to confess that we are God's and to Him we are to return. In his every day regular prayers as well as irregular devotions he has to say it openly not only to himself but as a declaration before others that there is no God but One and that Muhammad is His messenger and servant. To this declaration he has to add his codicil that there is no part-

ner with Him or associate to Him; and that God is uniquely perfect in His attributes. A MOSLEM'S one engrossing idea about God is that He is ONE, UNBEGOTTEN, and NON-BEGETTING, INDEPENDENT and Wantless, Perfect and SUPREME. A Moslem loves his Prophet with a love that is inexpressible and yet in his creed he has to differentiate and dogmatize that whatever heights of perfection and beauty his master may have attained to, he is after all a man and no more than a man, a man like ourselves. A Moslem has to declare that his Prophet is but a servant of God. Yet in spite of these declarations a Moslem is told that he is pagan and that his is the pagan land, his religion paganism, and his worship and prayers utterly heathenish. He is to be reclaimed by the redoubtable evangelizers of the cross. He is asked to give up the worship of One true God and look up to Jesus as his deity. He is confused, if confused he can be. All his life he has been regarding himself a monotheist. He thinks that he worships only one true God, but he is to be reconverted, and so long as he does not worship the man, Jesus, he will remain a heathen. Strange irony of fate. Poor soul. All his life he regarded Jesus as no more than a man and he knows that even the so-called gospels in spite of the stuff they contain represent him no more than a mere human being. But my missionary wants to deify him and desires the cold stark monotheism of Islam as he terms it to yield place to the warm homelike domestic triangular theism of Christianity. That is the crown right of Jesus* which must be rendered unto him. "Jesus," we are told, "is king eternal and immortal. Although invisible, save to the eye of faith, he is actually present everywhere, and at every moment on this battlefield of ages."

*See the CROWN RIGHTS OF CHRIST, by Dr. Zwemer in the Moslem World for October, 1923

The pure, rigid monotheism of Islam, we are told, is a challenge, rebuke, and reproach to Christianity. Maybe it is, just as an ugly face feels reproached by the side of a beautiful face, but then whose fault is it? Far be it from us to say anything derogatory to Jesus whom we honour and to him we make obeisance as we honor and respect his mother, the blessed Mary, but we cannot assign any divine attributes to them for all that. We honour that great teacher of mankind, and we invite our Christian friends to extend the same courtesy to us so that we can both help to promote the cause of peace and goodwill towards our fellow creatures. This will make us all good Moslems, for a Moslem is one who is at peace with God and with man.

MAULVI FAZLUR REHMAN HAKEEM

Eed Celebration in Gold Coast

The "Eed-ul-Azha" festival of Islam came off this year on the 25th of July, 1923. The service was led by Maulvi Fazlur Rehman Hakeem Ahmadi Muslim Missionary of Salt Pond. Though the Maulvi was very weak in health, yet he did not spare himself on the occasion. Khutha (sermon) that followed the prayer lasted for about two hours, and the Maulvi explained the object of the festival to an audience of about 300 men and women. He said that this Eed is celebrated to commemorate the great sacrifice of Abraham, when he the father of Prophets—Peace be on them all—in obedience to the divine command, prepared himself to sacrifice his first born, the only son, ISHMAEL, and thus laid the foundation of Islam, i. e., total resignation and complete obedience to the will of God. The Maulvi exhorted the audience to the killing of the fat ram of low and mean desires and the love of worldly things and thus becoming Moslem in the true sense of the word. He also related the painful story of the great Ahmadi Martyr, Syed Abdul Latif. In spite of great temptation he stuck to his faith and

would not renounce the Promised Messiah, and in the end had to suffer martyrdom by being stoned to death. That was Islam and that is what is required of us. The sermon ended with a prayer for the glory of Islam all over the world.

B. E. KEELSON, Secy.
Gold Coast Ahmadi Mission.

SOMETHING TO THINK ABOUT

Sometimes back it always seemed to me a moot point whether it is more noble to place oneself in a position entirely away from and free from temptation or to mix freely in situation fraught with moral dangers and then exercise all the time that courage which is always on the alert and that strength of mind which enables a man to say "No." "I recognize God's mercy and appreciate the blessed gifts He has sent, all of which I use in moderation so that I may be able to serve Him better."

The man who by heroic measures removes himself entirely from temptation, such as are to be found with the most seductive human pleasure hardly shows that steady courage which says, "I love Thy beautiful gifts and enjoy them all with the senses Thou hast supplied me with, but I love Thee better than them all, and in the enjoyment of Thy blessings I will exercise that moderation which will redound to Thy honor and glory." Take the case of the man who absolutely shuts himself off from temptation—such as the hermit who lives in a cave on diet of herbs and spring waters. He has possibly much inward gratification and a feeling that he is better than the rest of the mankind, but is he useful to his fellow beings? The very conditions he has imposed upon himself make him unable to set a good example of moderation, since there can be no moderation where there is no temptation. It may take a lifetime of struggle against the besetting sin: months and years of

prayers to God for guidance and help to overcome the apparently irrepressible inclination may be necessary, but the Al-mighty and Merciful never fails those of His people who unceasingly seek His direction in times of trial and also in times of prosperity.

What is the object of our life? Is the avoidance of sin the final stage of our progress. This has been a very puzzling question to the minds of the people. Different religions before Islam have tried to solve this question, but in their attempt to solve it they have done great injustice to humanity. Everywhere man was taken as personification of very low desires and passions. His physical nature was regarded as a great draw-back in his way to progress. Some made him so degraded that they thought that sin was innate in his nature. He could not escape evil and was, therefore, condemned to eternal perdition, but for certain Divine Economy which came to secure him salvation. But the real solution was never effected until Islam came on the stage. It absolved the human nature from all kinds of taints and short-comings. It set forth an infinite progress as the object of man's life.

Like everything in nature, we have got also various latent faculties in us. If a mighty oak, a mango tree, or any other big tree, with all their branches, leaves, flowers and fruits, can potentially become epitomized in their respective seeds, then remember, there are thousands of things concealed in human frame. If a clot of blood became evolved into a beautiful human frame on physical plane it also possesses things of rare beauty, to be developed on mental, moral and spiritual planes. If physical growth out of the genital seed came only through observance of certain unchangeable laws, mental, moral and spiritual growth also await their manifestations when human faculties work under similar laws. To give such laws is the function of religion

If the object of religion is to furnish man with a code of life whereby he may work out his self-unfolding—all his potentialities seeing actualization, then how unwise is the man who ignores the opportunity of developing his powers and quits the world which serves as a means to an end and betakes himself to solitary life and spends his days in ignominy thus frustrating the purpose for which he was sent into this world. To develop our physical body it is very important that we should avoid all deleterious and unhygienic foods in order to have in the first place good health, but at the same time it is equally important that we should take some kind of exercise which is most beneficial to the development of our muscles. It is only then and then alone that we can have a nice and well shaped body. Exactly the same is the case with the development of our spiritual powers. Mere innocence cannot insure for us that development of our power, the fullfledgment of which is the fulfilment of the purpose of God, unless we maintain that innocence even under the stress of our strong passions and thus bring into display our latent moral forces.

Moreover by forsaking the world and all worldly relations not only does a man lose the opportunity of making himself a better man but at the same time he is guilty of a very great ingratitude to God. The powers vouchsafed by the Al-Merciful God to be utilized and developed he discards and sees no use for them

C. A. HAMID.

A GODLESS CIVILIZATION

The Rockefeller Foundation is an institute founded by the famous millionaire John D. Rockefeller and its object is world health. More than eighty million dollars have been expended on it. There can be no doubt about the fact that it is a very laudable institution whose sole aim is to

promote world health irrespective of any idea of race, creed or color, yet some of the advocates of Western civilization would not see its being applied to the benefit of any but the inheritors of white civilization. They doubt of its ultimate benefit if applied outside the colour line. They argue in effect that if by the aid of this humane institution the swarming millions of India and China are saved from the ravages of plague and disease they will swamp the Western civilization by the mere weight of numbers. They say that nature is killing these vermins by the famines and plagues, and the rescue of these victims of overabundance and surplus from the clutches of these fell diseases which are the scavengers of nature would be interfering in the tender mercies of the Providence. Why should they balk nature to their own detriment. They assert that over production in these inferior human species has led to the lowering of the level of human life to a state barely above the human beast. "Swarming millions live naked and in rags, barely able to eke out life, undernourished, overworked, doomed to unescapable ignorance. Some check or balance has been supplied by nature in the forms of famines and plagues" The "Tribune" of Chicago asks pointedly: "What if civilization as we conceive it, is overwhelmed by the glacial spread of mere numbers among backward peoples or myriads of a culture far different from us? Would that be a service to humanity? Would it be a service we are called upon to yield for our own undoing?" The paper is oblivious of the fact that the whole of Europe excluding prewar European Russia has a greater density of population than the two miserable countries mentioned above, yet this advocate of Western civilization would not see Austria, Germany, or Belgium go down, for they are the blood of his own blood and the flesh of his own flesh. The benighted Chinaman

and Indian must go down for they are neither his own colour, nor his flesh and blood, and moreover they are the backward races. The weaker must go to the Wall. Isn't that a law of life, and the survival of the fittest that biology teaches? Let the West live even though its chariot wheels have to pass over the corpse of millions of human beings. Could Godlessness go any further?

The same paper in another issue opposed America's establishing trade relations with Soviet Russia because peaceful relations between the two countries would drive out American trade from certain parts of the world. This is the civilization held up to the world for its admiration and it is to prosper at the crucifixion of all the alien races who are being exhorted to accept Jesus simply to lay down their lives cheerfully and in peace at the altar of White domination, and the only words that are to escape at the lips of these victims are to be "Father forgive them for they *know* what they do." We say to these worldly-wise in the words of the sage of Nazareth, "What shall it profit a man if he shall gain the whole world, and lose his own soul"

A SPECULATION

A most interesting and suggestive publication is the report of the Rockefeller Foundation. During the year the board worked in co-operation with the government of seventy states and countries throughout the world. Its object is world health and its activities during the year included the campaign against yellow fever in Mexico and South America, surveys, field experiments, and demonstrations in malaria control at home and abroad; world-wide efforts in the control of the hookworm disease; extension of county health work in the United States and Brazil; development of the public health laboratory services, public health nursing services, and schools of hygiene in vari-

ous countries; cooperation with the health section of the league of nations; and the extension of training through fellowships.

The picture is one of a gigantic philanthropy. Over \$80,000,000 has been expended by the board since it was established and extraordinary results in combat with diseases and in the extension of education in the field of sanitation and medicine have been achieved. As an effort of Christian altruism it has no equal in history.

Mr. Rockefeller, who furnished the means, aimed to accomplish a world benefit to humanity by the lavish use of his great wealth. It is a noble dream and one which will reflect a unique glory upon his name, despite the political disfavor he long suffered in his own country. There are few who will not look upon his beneficence as anything but an unqualified good.

There are those, however, who will wonder if it is. The relief of bodily suffering and the building up of the health of peoples must seem to most of us one of the noblest of aims, but it is open to speculation as to ultimate results. Those who fear the overwhelming of civilization in the western sense by mere weight of numbers in Asia will wonder whether the preservation of millions in India and China is really in the long run a benefit to civilization.

In both India and China, they will point out, overcrowding has resulted in the lowering of the level of human life to a state barely above the beast. Swarming millions live naked and in rags, barely able to eke out life, undernourished, overworked, doomed to unescapable ignorance. Some check or balance has been supplied by nature in the forms of famines and plagues. They are cruel as nature is cruel or at any rate ruthless and heedless of the individual. But remove these checks and the result, unless it can be offset by some means we do not yet discern, can hardly be beneficent.

Here is a question to trouble the conscience and tax intelligence. Individual suffering makes its appeal to us all, but what is our duty to human progress, to the peace and welfare of our posterity? What if civilization, as we conceive it, is overwhelmed by the glacial spread of mere numbers among backward peoples or myriads of a culture far different from our own? Would that be a service to humanity? Would it be a service we are called upon to yield for our own undoing?

All this is speculation, but it is not unworthy of our meditation.

Chicago Tribune.

TRINITY DEMONSTRATED

Our readers will greatly appreciate the argument of a Christian divine in support of the peculiar conundrum of *Trinity in Unity* or *vice versa*. Addressing the Moslems says Mr. D. Muir:

"It is an accepted axiom with you that the nature of God cannot be comprehended by man, and it is of the nature of divine things to transcend man's comprehension, but that does not prove them to have no existence. But if your contention be right that all that passes our understanding is to be rejected as false, and this you will hardly maintain. We believe in a Trinity in Unity, *not because we understand it but because God has been pleased thus to reveal Himself to us in the Bible.*" Secondly, "*The relationship between Father and Son we do not pretend to fathom.*" (The italics are ours.) A fine argument this. We leave it at that. It stands self-condemned. All we ask is, why not believe in the Duality of the Magii and the Plurality of the Hindus? They have got perhaps better arguments in support of their beliefs, and they also claim to possess Scriptures, and they base their arguments on them as well as reason. If you call their Scriptures spurious, yours are no better.

ISLAM

Islam in the Ahmadiya Movement is the only religion for the uplift of humanity in both the Eastern and Western worlds. Why? It bears all the virtues of the many religions and none of their flaws. Its beauty and substantiality lies in its truth and simplicity which transcends other religions and brings to humankind the ultimate in spiritual development.

No religion presents to the seeker a greater nobility, a deeper sympathy, a warmer charity or a sweeter forgiveness toward man and womankind than Islam as taught by the blessed Prophet Ahmad.

It teaches man a truer sincerity in his vocational following; to feel a greater love and respect for the woman who is his wife and a more wholesome regard for his home and responsibilities in general.

To woman it is a source of deeper constancy, a natural, magnetic influence devoid of speculation and without dangerous digression from the laws governing her nature, to obtain and keep ever near to her the man God chooses for her. It leads little children into a deeper reverence for their parents and elders.

As a guiding light for the world at large it is unexcelled in brightness and through the constant perpetuity of the divine laws of Islam it will mean for those who follow it, with even a degree of understanding, an easier road through life with its many entanglements.

The highest terms of praise are little enough to bestow on Dr. Mufti Muhammad Sadiq, the blessed bearer of this divine message to America. None knows better than I his absolute devotion to his religious duties here. His precept and example is a worthy criterion for all to follow, and in his three years of noble, untiring efforts we of Islam can see standing the foundation of a great Reformation, the structure that will set world right with its Creator.—SADIQAH.

REVIEW OF RELIGIONS

The only magazine of its kind published in India every month dealing with important religious questions, offering a fair and impartial review of the prominent religions of the world and removing misunderstandings about Islam. Subscription, \$2.00 per annum; for sample copy write to the Manager, Review of Religions, Qadian, Punjab, Br. India.

THE MUSLIM

A monthly magazine in English to uphold and maintain the honor of Islam. It publishes articles on the message of the Quran, the life of the Holy Prophet Muhammad, and boldly refutes all calumnies against Islam. It attempts to give a clearer idea of God and religion generally. Annual subscription post free \$4.00 (foreign 10 shillings). Apply to the honorary secretary Anjuman-i-Islam, No. 52, Kerban Road, Singapore.

PEACE

A monthly journal devoted to Islam and Islamic Culture. Annual subscription, including postage, Rs ¼ inland, 3s foreign.

The cheapest monthly in India, containing every month valuable articles from the pen of learned writers.

Subscription commences from August of every year.

Apply: The Manager Peace, P. O. Ramna, Dacca, Bengal, Br. India.

I confessed the Christian religion 13 years ago. I lived up to its teachings but I felt that there was something wrong somewhere. I did not know it until I began reading the MOSLEM SUNRISE, and it has taught me the right way to serve God and to believe in the father-hood of God and Brotherhood of man. I pray that Allah may bless the work and spread it throughout this great country.—J. W. DUPREE

DEMOCRACY IN ISLAM

Dr. Ansu Prakas Das Gupta, B. A. who has embraced Islam and been named Muhammad Sirajul Islam Khan, writes as follows in "Peace," which is a monthly journal devoted to Islam and the Islamic culture.

It is said about a Hindu, belonging to the backward class that he being regarded as an untouchable went to a clergyman to embrace Christianity. But before he was actually baptized he saw that in the church the front benches were kept for the Englishmen and the backward ones for the native Christians, while in the eye of God all men were equal; the Christians observe a difference not only in the society but in their holy church as well. We see that almost in every town there are generally two burial grounds, one for Englishmen and the other for native Christians. Certainly God has not created two different heavens or two different hells for these two different races, nor does he fill an Englishman's grave with white dust and an Indian's with black. Christianity is in this respect better than Hinduism in the sense that it does not regard another Christian as untouchable. But it is only in Islam that we see all men are equal. At the time of prayer the Sultan of Turkey stands side by side with his own sweeper and in case the total congregation forms more than two or three lines he who is regarded as the head of Islamic world, can never claim for himself a place in the first line in preference to another. Not only in the mosque, in society as well, no distinction is observed between man and man. In a dinner or a feast the Amir and his servants will sit round the same table. Any man can marry any woman provided the parties agree and there are lots of instances of Emperors marrying their slave girls and treating them as their queens. Although Christianity does not prohibit such marriages, yet the society looks upon

such morganatic marriages as something abominable and ugly. In a Muslim burial ground we find that the great emperors are lying side by side with their mentials in eternal sleep, thus suggesting the idea that in the eye of God we are all equal and we are to stand in the same line in the Day of Judgment. In fact, Islam has brought all men on the same level and has made the society happy.

The Hindus are divided into classes and only a particular class has got the right to worship God, others are not allowed to touch it or even go very much near it. Such a thing is not only inexplicable but at the same shocking, for it seems that the Hindu God is reserved only for a privileged class. The backward classes are not allowed to worship their gods and goddesses. In Christianity, also, only the bishop can perform a divine service, but in Islam any man can go forward and lead the congregation to prayer. Thus the Islamic religion has brought into the society as far equality as possible. In Arabia even now the servant is not regarded as an inferior human being only because he serves a master and carries out his orders. It has been said by one of our Prophet's servants that he used to receive more services from his master than he used to render unto him.

MIS-STATEMENTS

Paul wrote once, "For if the truth of God hath more abounded through my lie unto His glory; why yet am I judged as a sinner." A good deal of criticism has been levelled at this doctrine of religious diplomacy when the ministers of the word like the state diplomats go abroad to lie in the interests of their faith. Many a pious fraud has been enacted under the inspiration of this most misleading sentence. Yet we think that Paul has been misjudged. He did not mean what is attributed to him. But there are people who perhaps

(Continued on page 24)



At the opening of the annual conference of the Moslem League, London, 1925, the Moslem League delivered the sermon in praise of the Moslem Prophet Muhammad (with whom be peace and blessing) Allah.

to gain their own ends have had recourse to this weapon. To these friends of ours we have only one word to say and that is "do what they please, truth is sure to prevail in the end." If their motive is right, and their aim righteous, they must rest assured that their ends can only be attained through righteous means. If they desire to impress their own point of view and appeal to the "Christian" instinct of the masses here in this country in their crusade against Islam, why, they can do it by all means, but let them use those means in strict conformity with honesty and truth. If not, let them be prepared for the recoil of public feeling when the disillusionment comes. People are already asking themselves how it is that they have Moslem missionaries here while they have been contributing so long towards the support of the foreign missions especially in the Moslem lands.

We have the Moslem World, a Christian paper, before us. A contributor to it writing in its October issue says: "To him (Moslem) every other religion has been invented by the devil or perverted by him to deceive and delude and destroy his soul." That is not a true statement.

(Continued on page 36)

الذين اعتنقوا الاسلام حديثا

List of the new converts since the last, published in the MOSLEM SUNRISE for October, 1923. The number of total converts during this period has been 217 and the total number of converts to date is 991. May God give them all steadfastness of purpose, steadiness, and sincerity. The American names of the new converts to gether with their Moslem names are given below:

Miss Mary Campbell Kaamilah
Ben Taudy
Mr. Wekan Kelly..... Karm Din
Miss Sophia Sheftus..... Safivva
Miss Laura Battle.... Zuleikha

Miss Adaline Neeson... Naeema
Mr. Leslie Isabell..... Ismatullah
Mr. James Lane.... Obeidur Rehman
Mr. Andy Harrison.. Obeidus Salaam
Mr. Steven Vakall Ataulah
Miss Rosa Vakall..... Amatasalaam
Mr. William Webster.. Ataur Rehman
Mr. Ella Perry..... Aaur Rahim
Mr. W V. Hogan..... Obada
Miss Lula Hogan.. Amatul Kareem
Mr. Charles McDade Addie
Mr. Rufus Herron..... Anur
Miss Luella Herron... Amatullah
Mr. George Martin ... Abbas
Miss Georgia Martin... Bahar
Mr. John Floyd..... Osman
Mr. Harrison Gondlow..... Alec
Mr. Richmond Williams... Ateeq
Miss Marlee Williams .. Ateeqa
Mr. Newman Johnson.....
..... Ateequr Rehman
Ella Johnson Raunaq
Mr. William Wright... Utha
Mrs. Lena Wright..... Laila
Mrs. Willie Weaver..... Fatima
Mr. S. McCurdy Aqueel
Abtass Bees Jannat
Maudy Bees Rauza
Mr. W. P. Boykins Urva
Alberta Turner Adnan
Mr. Gabe Jackson..... Imran
Mr. Peter J. Edwards..... Onn
Mr. Jasper Brown..... Aamil
Mr. Reuben Jackson..... Uqba
Mr. Steven Brown..... Eessa
Mr. Robert Brook Ammaar
Mr. James Darts..... Arif
Mr. G. L. Robinson..... Iyaaz
Mr. Edward Jenkins Ayyaaz
Mr. Lewis Matthews Aasin
Miss Georgia F. Nelson... Affeefa
Mr. Israel Richardson... Ikraima
Mr. Frances Mincev..... Abdullah
Miss P. Q. V. Callaway
..... Amatour Rehman
Miss Louisa Collins... Habeeba
Mrs. Maggie Dringan... Olfat
Miss Hattie Bellamy... Anas
Mr. John L. Bellamy... Ghulam Ullah
Mr. Pallie W. Scott.....
..... Ghulam Muhammad
Mr. P. J. Paddocks... Ghulam Qadir
Miss Victoria Lowry... Raoofan
Mr. Gus Daniels... Ghulam Rasool
Mr. Henry Thomas..... Majeed

Miss Mary Thomas.....Shareefan
 Miss Nellie Harreld.....Hameeda
 Mr. Mingo Neals.....Abdur Rehman
 Mr. C. M. Richmond...Abdur Rasheid
 Mr. Sam Woodward...Abdul Karim
 Mrs. Younne Augers.....Hawa Ally
 Miss Dorothy Rhamsing...Haleema
 Miss Eleanor Rhamsing...Saleema
 Mr. Alphonso.....Kareem
 Mr. William Wilson...Walidad
 Mr. Alfred Wilson...Alif Din
 Mr. G. R. Fox.....Talha
 Mr. Geo H B Simmons Ata Ilaahee
 Mr. Ervin Watson...Ata Ullah
 Mr. Arnold A Garner...Ata Rabbee
 Mr. H. Devenport...Allahidat
 T. W. Boyington...Abdur Rehman
 Mr. A. H. Hicks.....Abdul Haq
 Mr. Wm. Rice.....Rehm Din
 Miss Savilla Partee...Fazl Bee
 Mr. Adam Brasfield...Masood
 Mr. Eugene J. Kyle...Fazl Kareem
 Mr. William Ross.....Rahimullah
 Mr. Albert Clark...Qadeer Bakhsh
 Mr. Wm Smith...Samee Ullah
 Mr. Neal McGill...Ghulam Alea
 Mr. P. S. Werhington...Waleedad
 Mr. James Robinson...Jamal Din
 Miss F. J. Stanberry...Farhat
 Mr. D. Harrison...Haleem
 Miss Lula Washington...Lulu
 Mr. Oscar McBride...Usman
 Mr. D. E. Longford...Lutfur Rehman
 Mr. Theodore Collins...Kaleemullah
 Miss S. M. Eulans...Aimanah
 Mr. Jim Evans...Jamilur Rehman
 Miss Gertrude Freeman...Fatima
 Mr. Ira Lovett...Olfat
 Miss May C. Gunter...Moneera
 Mr. J. E. Bennet...Jalal Din
 Mrs. E. L. Ellis...Aleema
 Mr. W. M. Perry...Piyar Muhammad
 Miss Mattie Craig...Matab
 Mr. Edward Turner...Tofail Ahmad
 Mr. Sauei Hadden...Hameedullah
 Mr. Carlis Benford...Ibraheem
 Mrs. Julia Benford...Hajira
 Mrs. E. Turner...Sakeena
 Mrs. Ella Harrison...Hurmat Bee
 Mrs. E. Torres de Sampson...Busharat
 Earnest Sampson...Bashir Ahmad
 Emerald Eraztus Sampson...Barkat
 Yuola Lucia Sampson...Shreefan
 Mr. Elijah Aikens...Ilyas
 Mr. F. G. H. Lewis...Ilm Din
 Mr. Hal Price May...Abdul Mannan

Mr. Aey Blackman...Bilal
 Mrs. Francis Plummer...Fatima
 Miss M. C. Brown...Bano
 Mrs. M. Thomas...Mahmuda
 Mr. Andrew Hopkins...Abdul Hameed
 Mr. Malach Silas...Saeed
 Mr. James Martin...Moneer
 Mr. Nero McCrae...Mahmud
 Mr. Gus Bryant...Behram
 Mrs. G. Bryant...Maimoona
 Master Gus Bryant...Bazurg
 Master Eddie W. Bryant...Mehdi
 Mr. John A. Doddridge...Daaood
 Mr. Christ Vaney...Shaakir
 Mr. John A. Lloyd...Lal Din
 Mr. Wm. Warren...Waris Din
 Mr. Albert Alexander...Skander Alea
 Mr. M. Fridge...Fareed
 Mr. Claude Addison...Ahmad Din
 Mr. John Patterson...Jan Muhammad
 Mr. Perry Needam...Piyar Muhammad
 Mrs. Carrie Hackney...Haleema
 Mrs. Rhode Wilson...Rehmat
 Mr. George Jackson...Ghulam Jaleel
 Mr. J. B. Cot...Karn Din
 Mr. William Green...Vilayet Alea
 Miss Emma Poindepter...Ameena
 Mr. A. S. M. Earl...Omar
 Mr. Gus Daniels...Daanial
 Mr. O. J. Jackson...Off
 Mr. John Mallory...Afaan
 Miss Emma Watson...Walliyya
 Mr. W. L. Edwards...Abdul Momin
 Miss Sarah Osborne...Amatul Munim
 Miss Martha Price...Onama
 Mr. Samuel Hatter...Hameedullah
 Miss Gertrude Staries...Hafeeza
 Miss Handy McQueen...Aaanurah
 Miss Ammie McQueen...Mallahat
 Mr. Lawrence Gilespie...
Abdul Mukhtadir
 Miss Mollie Collier...Najma
 Mr. Robert White...Abdul Muhyee
 Mr. William McHenry...Abdul Malik
 Mr. Edgar Dorsey...Abdul Mateen
 Mr. Carter Thomas...Abdul Naseer
 Mr. Henry Taylor...Abdul Noor
 Mr. P. W. Wright...Abdul Naasir
 Mr. Edward Nolan...Abdul Wahid
 Mr. Paul Duckswater...Abdul Maheed
 Mr. Alex Barr...Abdul Wadood
 Mr. William Goens...Abdul Wahab
 Mr. Arden Goins...Abdul Wakeel
 Mr. Edward Butter...Abdul Haddee
 Miss Mary Miller...Mominah

Mr. Arthur Dodson.....Obaidullah
 Mr. Israel Hamilton.....Ilaamid
 Mrs. Fannie Thomas.....Fatima
 Mr. Andrew J. Williams.....Vilayet
 Mr. Levi Coleman.....Kalaam
 Mrs. Addie Weatherby.....Aalia
 Mr. Lemon Weatherby.....Lateef Walee
 Mrs. Rosa Tasker.....Rasheeda
 Mrs. Lucinda Fridge.....Freeda
 Mr. Andy G. Cummings.....
Ghulam Ahmad
 Mr. William Gooale.....Karam Dad
 Mr. Walter Jones.....Ghulam Jeelaani
 Mr. L. A. Graham.....Mahboob Alec
 Mr. Charles Pierce.....Mahbood Ilaahee
 Mr. E. Summons.....Suleiman
 Mr. Simpson Bennet.....Baddour
 Mr. Paul Daniels.....Abdullah
 Mr. Jacob Johnson.....Yakoob
 Mr. Joseph Blackwood.....Bairam
 Mr. Charles Disley.....Daood
 Mr. James Williams.....Ayyoub
 Mr. Raymond Clark.....Abdur Rehman
 Mr. William Hompton.....Salaamullah
 Mr. Charles L. Kinney.....Kaleemullah
 Mr. Chas Curtis.....Kareemullah
 Mr. L. Bell.....Hafeezullah
 Mr. James Smith.....Ameenullah
 Mr. C. Cooke.....Amaanullah
 Mr. John Haskell.....Shafaatullah
 Mr. Joseph Kelly.....Karaamatullah
 Mr. Jas. W. Watson.....Jama-at Alec
 Mr. Stephen Vance.....Abdul Ghanee
 Mr. Chas. Belford.....Najaf Alec
 Mr. Fred Bradford.....Shuja at Alec
 Mr. Sol Spoulding.....Amecr Alec
 Miss Maria B. Haskell.....Naecma
 Mr. Henry Bellingly.....Fakcer Alec
 Mr. W. H. Houtson.....Hadee Alec
 Mr. John M. Banks.....Mumtaz Alec
 Celestine V. Banks.....
Mohammad Ismaeel
 Vesta L. Banks.....Dildar Alec
 Carl M. Banks.....Dilawar Alec
 Mr. O. W. Wrigght.....Rajab Alec

The following joined the Ahmadia movement:

1. Mohd. Sany O. Adeoba.
2. G. M. Abdullah.
3. M. Alec.
4. Shaikh Ismael.
5. A. Malik Mondal.

THE ACID TEST

Canon Dale* of Zanzibarr has com-

pleted a translation of the holy Quran into the Swahili language and the reason he assigns is that the work will make plain the difference between the Bible and the Quran. What those reasons are, we give in the words of the reverend gentleman himself. The reader he says will find the holy Quran "without grace and the holy spirit." "The idea of a personal spiritual influence regenerating, cleansing, and illuminating the souls of men was altogether outside Muhammad's mental view." We take the reverend gentleman at his word, and test the two teachers with his own criterion. We should not have to go very far to know it. We take our stand on the so-called gospels. What was the effect of Jesus' life and his teachings upon his immediate disciples. Twelve and only twelve were the products of his teaching. What sort of people they were, the gospels tell us. Charges of dullness and "no faith" are heaped upon them: "Know ye not this parable? and how then will ye know all the parables": "How is it that ye have no faith?": for their hearts were hardened: "Perceive ye not yet, neither understand? have ye your heart yet hardened?": "Are ye so without understanding?": "He rebuked Peter, saying, Get thee behind me, Satan." So much about their mental, moral, and spiritual uplift. As to their manliness and moral courage, courage of conviction, boldness, and straight forwardness, the less said the better. One betrayed him, the other, the rock of Christianity, cursed and denounced him, some doubted him, whilst all forsook him. That is the whole tale. As against this barrenness see the fertility of my Lord Muhammad and the heavenly waters that descended in showers with him. He cleansed a whole nation of barbarians of every conceivable sin. He made them bold, pious, godfearing, and the torchbearers of light and learning. Yes, compare your mangod to the Godman and decide for yourself.

*"The Bible in the World" for September, 1923

FOR THOSE IN PERIL ON LAND AND SEA

The sun has set and the holy calm
Enveloping like healing balm,
We wend our way up to the mound
And list to the bell's sweet tinkling
sound

We "Allah" bless for bounteous gifts
(Of knowledge, love, that souls uplift,
Asking for light upon our way
Then humbly kneeling down to pray
For JAPAN, in her distress sore
Mourning for KINSFOLK, now no
more

Destruction's desolation's scene
(Of all that beautiful had been.
Comfort them, most wonderous
Friend.

Broken, bruised, the torrents rend.
Give solace in their fierce distress
Bind wounds, affliction comes to bless
Build up new lives on firmer rocks
Impervious to Typhoons—shocks.

E. Maudling.

THE IMPOSSIBILITY OF UNITY

In looking backward over the ages of the mankind and in studying the pages of its history and looking forward into the future of human affairs in the 20th century in the New World of America after having resided in the States for seventeen years, I am of opinion that it is utterly* impossible* for humanity here, or all over this Earth, to ever come to a state of unity, either religiously, politically, socially, personally, or individualistically, because of the vagaries and vanity of human mind in its seeking to prove the problem of why we are here—a question about which "Allah knows what Allah wishes." Put this life question to one thousand educated human beings to answer the query in writing. What do you think would be the answer from a unity-of opinion aspect? The sane man might say "We come into this world looking for that something, and we go out of this world without having found that something which we

were looking for, "The IS of the IT?"

Another man would say, "That something that man is looking or longing for, is longing for him." Another will say that man is longing for knowledge and knowledge is longing for him. A religious soul will, in a faith sense, claim that what he is seeking, although a physical being, is "the hope of glory?" Many such answers will come from the one thousand as would claim that man is but spirit and matter in action and that matter is a mirror reflecting the state of unfoldment, that man is ever searching for wisdom but that he can only learn, in spirit, the laws of this world, and all form is temporal and all matter is but the mirror of reality. A classical Muhammedan writer was very near the truth of the "impossibility of unity" when he wrote that masterpiece of legend known as the "Low of the Cow of Ignorance." I wonder how many of my readers got hold of this classic and have read it. It bespeaks the objective to be, for all souls, of that condition so ably put before the readers of the MOSLEM SUNRISE in the previous quarterly edition, on page 255 of the Christian Number, as it will be known by. Our divinely blessed Missionary Muhammad Din, as Editor, put forth his conception of the meaning of the Life Problem "Why are we here" as was to be understood in the word "Darressalaam" and its relativity to obtaining Unity or making Unity possible through a religion of Peace which Islam purports to be, but which its followers, segregated into over 76 (?) sects, make it utterly impossible from a Unity standpoint. I might claim as did Issa, Jesus, (O. W. B. P.) that peace of spirit which people are looking for in this world. Probably this might be the answer to our problem of the emptiness of our souls. We are always crying for it, but we never in this world find the gold which will buy that something—if peace even be its

name. The impossibility of unity might be disproven if an individual can be found who is perfect enough to abandon himself to the will of God or in other words to abandon the struggle against the Eternal. We have been told that we cannot serve both God (Spirit) and mammon (matter) at the same time. Because the God of man down through the ages is the God of mammon and the Prince is probably "Satan." But as to any unity of thought becoming possible upon such an utterance is readily to be obtained by putting the question to another thousand commentators for a written postal card reply. Despair surrounds man daily though he is seeking to put this world right either by religious, moral, political, or social endeavor, or by other "peace-on-earth-and-good-will-to-men" methods.

If Americans are to come to the point of unity through their ideals of Independence, Freedom, and Liberty, I feel that the founders of such a constitutional dream, began with the wrong words or objects. You can never do the right thing the wrong way, is an axiom that is the acid test to all that men would do in the hope of obtaining Unity. After seventeen years of close observation in its practice of the national motto "E pluribus Unum" of the U. S. A. and of the destiny of these Americans—whilst a resident among them for that period up to date, I feel I can be permitted to pass a personal opinion based on justice, which may be proof of the impossibility of unity for them as the years roll on. It is naught but idealism to cherish the divine gift of Freedom, but the realism to one who has lived in these States and who expected to find Liberty, Independence, or Freedom, as millions of others before me have also sought for these virtuous conditions, is to wake up from a dream state into a world of reality and to discover the impossibility of Unity. Democritus taught his disciples that all things are com-

posed of atoms. He also therefor conceived the impossibility of unity. This question is a very debatable one but I can let my theme rest with the defence as to whether I have taken the right way of looking at Life after 62 years of seeking to know the answer to my condition and to the query "Why I am here," which I believe Lord Disraeli, the English prime minister, succinctly expressed in his own answer i. e. "To make an effort." Or finally, these few lines will, perhaps, more generally give answer as representing the most of us. I think that life's a mystery. For here I am I know not why—nor whence I came; nor when I'll die, nor what is that lives in me. Can you hear the pounding heels of men? 'Tis life they say, as on the way one falters, stops, drops dead, and then again the pounding heels of men. 'Tis life to die; how true. Life is what you give out but not what you get."

As atoms we are subject to the first law of nature, which is self-preservation; or the survival of the fittest. The supreme law is selfishness, and this makes Unity impossible. Charles F. Sievwright.

We reserve our remarks.—Ed. M.S.

BEWARE! LIBERAL CHRISTIANS

The International Bible Students have sent round a proclamation in the form of a resolution denouncing the majority of denominational Christian Churches as un-Christian, "Selfish, ambitious men, loving earthly honour and glory more than the approval of God," inventors of false doctrines, "lovers of self, covetous, boasters, unthankful, unholy, fierce, despisers" of the faithful. They "pretend to be Christians; but they do not believe in the Bible as God's inspired Word of Truth." They "repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ." This "class is made up of apostate clergymen and the 'principal of their flocks' who are the worldly men of strong financial and

political influence." They pose to be "the representatives of the Prince of Peace." "They have with selfish design invaded the schools and colleges, seminaries, and universities with their God-dishonouring doctrines of higher criticism and evolution, have led the people into gross error and destroyed the faith of the multitudes in the inspired word of God." "They have spurned the true teaching of Jesus and the apostles, have scattered the flock of God and *produced a famine in the land and for the hearing of the Word of the Lord and have caused the hungry and thirsty to starve for spiritual food.*" That is a deplorable state of things. STAKE and the THUMB SCREW is all that we can suggest for such heretics. Let them take heed. In increasing their knowledge about the Christian Scriptures they have only increased their sorrow. It is time they quit all such pretensions for the glory of the Lord. Woe betide them if they don't.

THE CASTE SYSTEM IN ISLAM

(By Prof. A. M. Maulvi)

If Islam means the sum total of the teachings of the Koran, the Ahadis, the sayings and practice of the Prophet, Ijma, the unanimous opinion of the learned doctors, and Qiyas, the system of analogical reasoning, then it is hardly needful to prove that the caste system is unknown to Islam. In fact there is no word in the Arabic or Persian language exactly equivalent to caste or very nearly approaching its meaning. The Arabic word *zat*, which is very often mistaken to mean caste, is a feminine of *zu*, a prefix meaning "possessed of" or "endowed with." It is seldom used as a noun independent in its meaning so as to denote material things. If it is ever used as a noun it always means a thing subsisting by itself. Hence *zat* signifies God or the essence of God because He alone subsists by Himself. This word has nothing to do with the Marathi or Kanarese

word *jati*. The word *kamzat* or *badzat*, we frequently meet in Persian or Hindustani literature, no doubt does mean a low born or a low caste person, but in my opinion probably *zat* in these words is a corrupt form of a Persian word *zad* meaning born and has no connection whatsoever with the Arabic word *zat*. Such expressions seem to have been coined by the Persian rulers of India, who, in spite of the democratic teachings of Islam, could not force their views on Indians and were compelled to recognize distinctions between a high born Brahmin and a low born Sudra.

Islam recognizes no distinction of race or color, black or white, citizens or soldiers, rulers or subjects, masters or slaves. Muslims of the past were all equal not only in theory but also in practice. In the market or the mosque one Muslim met another Muslim not as a stranger but as a member of one solid sacred Islamic brotherhood. He who rode was bound to greet one on foot and if possible even to get down to shake hands with him. For the person of high degree it was almost a religious duty to salute and join hands when he met one of lower degree. The Prophet is related to have said "when two Muslims meet and shake hands their sins will be forgiven." The mosque being "Baitullah" i.e., the house of God, and men being talked of in Islam as "Ibadullah," the servants of God, the moment the believers entered this house of God no distinction of color, race or nationality could be observed. The servant and the master prayed together in one congregation without reserve and no consideration of difference in rank could interfere with their giving vent to their feelings before the Maker of the Universe. No institution could have maintained the permanent brotherhood of Islam better than the five times daily congregational service in the house of God which affords ample opportunities to Muslims to settle their differences of opinion, if any,

once for all and recognize the truth of the equality of man in the sight of God. No rich man could enter the Islamic fraternity without being willing to pay for the benefit of the poor members of his community (irrespective of caste, rank or color), Zakat, a sort of poor tax which is usually one-fortieth part of one's annual income. On the pilgrim's arrival at the last stage near Mecca, be he a king or a beggar, the Sheriff of Mecca or an ordinary Bedouin camel driver, he must put off his usual dress and wear the uniform pilgrims garb called "Ithram" consisting of two seamless sheets of plain white cloth, one being wrapped round the waist and the other thrown loosely over the shoulders, the head being left uncovered. The "Ithram" garb and other Haj ceremonies, which are to be performed with perfect uniformity, bid the pilgrim remember that all his brother Muslims are equal in the sight of God and that he is one of the great company of believers united by one faith filled with the same hopes, reverencing the same thing and worshipping the same God.

Islam admits of no privileged class of hereditary priests. Any one can become a priest in Islam. A low caste Mahar converted into a Muslim today can easily become a Mulla, Maulvi, Kazi or Mufti tomorrow and thus enjoy privileges similar to those a Brahman may enjoy in Hinduism, provided he possesses the necessary qualifications.

The first Muezzin of Islam, i. e., the caller of Azan or summons to prayers, was Bilal, the son of an Abyssinian slave girl; and the office of a prayer crier among Muslims is not an ordinary one but of a highly esteemed and covetable nature. For the Prophet is related to have said, "Whoever serves as a caller to prayers for seven years shall be saved from the Hell fire." To Zaid bin Harith, a freed man of low birth but a devoted adherent (and an esteemed disciple of the Master) the Prophet, gave in marriage his own

cousin Zainab, the daughter of Khuzaimah. When Zaid divorced Zainab, in order to further put in practice the doctrine of the equality of man in the sight of God, the Prophet himself volunteered to marry her, and no discredit having ever been attached to her status she continued to be renowned in the history of Islam as "Ummul-Masakin," the mother of the poor, from her care of destitute converts. To this very freedman of the Prophet very often the command of troops was entrusted and the noblest captains served under him without raising the slightest protest. His son, Osama, was honored with the leadership of the expedition sent by Abubakar against the Greeks. Mr. Amiri says: "In Islam the slave of today is the Grand Vazir of tomorrow. . . . He may marry without discredit his master's daughter and become the head of the family. Slaves have ruled kingdoms and founded dynasties." The father of Mahmud Gaznavi, who was invested by the Caliph with the title of "Yamin ud-dolah," i. e., the right hand of the empire, and "Aminulmillat," i. e., the custodian of the faith, was a slave.

Kutbuddin, the first king of Delhi, and the true founder of the Muslim empire in India, was a slave and no Muslim could object to his presiding at the Friday service which is the inherent right of every Muslim king.

Under the first four Caliphs membership to the Council of Elders was open to all those who claimed companionship with the Prophet irrespective of considerations of caste, rank or wealth. The Arabs not only did away with the barriers of the tribe system among themselves but even encouraged intermarriages between themselves and the non Arab Muslims. The adoption of Islam at once introduced a non-Arab into a Saracenic tribe and raised him to the status of a full born Arab. The Caliphs themselves set the noblest possible example to the world not only by freely interdining with the

Muslims of low birth or low position in life but by even cooking food or stitching shoes for them. No Muslim can become a Shudra by following a sweeper's or cobbler's profession. Instances are not wanting to show that the Prophet himself on many occasions cobbled his own shoes and assisted his wives in sweeping the house and grinding the corn.

Under the Omayyads the State treasury was the property of the people and every member of the Islamic commonwealth was entitled to an allowance out of the income of the State. The princes and the sons of the grandees of the empire had to sit side by side with the sons of street beggars in schools and colleges. The profession of teaching was not confined to one particular class but was left open to intelligent youths of any family or tribe. A woodcutter's son could easily become a Professor of Theology and a Sayad's son did not lose his status by becoming a wood-cutter. When the rulers attended the Friday service, they generally appeared in simple white dress and after prayers were over they greeted and shook hands with every member of the congregation.

Under the Abbasides racial equality of man was an established principle and nothing could give better practical effect to the democratic enunciation of the quality and brotherhood of man than the appearance of some of the rulers like the Caliph Mansur as attendants in the court of law.—"Indian Social Reformer"

FOR THE CONSIDERATION OF BAHAI'S

When we read the books written by Báb and Bahá'u'lláh the founders of the Bábí and Bahá'í movements, we find their authors expressing themselves thorough Moslems praising the master prophet Muhammad (peace be with his soul) in such high terms as none but a Moslem could do. But when we meet the Bahais in the West

they seem to understand Baháism as quite a new religion started by Bahá'u'lláh and in no way connected with Islam (Mohanmedanism). A friend of mine, Syed Abdul Muhyee, al-Arabee, whilst in Egypt met the late Abdul Baha and questioned him about Islam and the Good Abdul Baha said "*We are Moslems.*" I quote a few words from "*Seven Valleys*," written by Bahá'u'lláh, just to show how much he loved and praised our Master Prophet Muhammad, with whom be peace and the blessings of Allah:

"And I bless and salute the First Sea, branched out from the sea of divine ESSENCE, the First Morn, dawned forth from the horizon of UNITY, the First Sun, risen in the heaven of ETERNITY, the First Fire, ignited from the lamp of Pre-existence in the niche of Oneness, the one who is ALIMAD in the kingdom of the worlds."—SADIQ.

MAN A LIAR

Kipling, the famous English writer, has been installed as the Lord Rector of St. Andrew's College. As usual he had to make a speech as a new rector. In his characteristic way he chose his theme, "Independence," and in the course of this speech he is reported to have said, "Man is naturally a liar. Before speech was invented man as an intelligent animal had discovered that all were lies which could be acted to mislead a fellow being." Here we have an instance of a great mind who cannot get away from his early religious associations. In spite of his liberal views of life and religion he has not been able to cast off the impress of early education and environment. This is the Christian idea of human corruptibility in other words. We wonder how he could talk on "Independence" under the curse of a lie. A liar can never be independent. How can he be true to himself, and yet without this there can be no independence. Yet this was the epilogue of his speech, for says he, "After all, you yourself, are the only persons you can by no possibility get away from in this life

and maybe not in another. Let your counsel be your own heart, for there is no man more faithful to thee than it. For a man's mind is wont to show him more than the seven watchmen who sit above in a high tower." Very profoundly true here, but the question is, "How can we trust our inner self when it is wholly made of a lying clay." Mr. Kipling would have been quite justified if lying had been thought of as a mere accretion which could be shed off by a gradual education and development of our self. But that was difficult for Mr. Kipling to admit, for in so doing he had to cut himself adrift from the pre-Christian notion of man's born viciousness. In the light of modern development and research he could have seen the unlimited heights to which man could reach. "We created man with the best of powers," says the holy Quran and how true it is, and how blind is the school of thought that teaches otherwise.

REVIEW

His Excellency Syed (Hibatud Din) Muhammad Ali Shahrastrani, Minister of Education, to the Government of Iraq, Baghdad, has written a very scholarly work called *AL-HAI A-TO WAL-ISLAM*, i. e., "Astronomy and Islam." To all who are interested in the subject as well as who can read Arabic we strongly recommend this book for it will well repay their study. We are given to understand that the book has gone into translation in more than one language, which speaks for itself. The book can be had from the author. Price we believe is reasonable. It is well got up.

CIRCUMCISION

Dr. Whitney recommends Circumcision unqualifiedly. If performed in youth it tends to prevent bad habits. It is a grand factor of cleanliness. It prevents irritation of a very sensitive part and thereby inhibits morbid and unhealthy desires. It often relieves spermatorrhea, prostatorrhea and numerous anomalous nervous systems due to reflex nervous influences from

the vital organs. . . . Circumcision prevents syphilis—Irvine states that national circumcision would prevent 40,000 deaths in the U. S. each year, and in a few years would stamp out practically all acquired syphilis in men and women and inherited syphilis in children. Nation-wide circumcision would do more good than all the mercury, iodine and arsphenamin in the world many times over. Prevention of abrasions is the keynote to the arch in the prevention of syphilis, and the simple surgical operation of circumcision does this.—*Virginia Medical Monthly*, July, 1921.

Mauritius—Brothers Maulvis Hafiz Ghulam Muhammad B. A. and Obeidullah have very successfully yet very unostentatiously been doing their evangelical work in Mauritius. The local Anjuman-i-Ahmadiya has been incorporated by the local Government of H. E. Sir Hasketh Bell K. C. M. G. under the proclamation No. 21 Government Gazette No. F.3 of 8th September 1923 under the ordinance No. 22 of 18F4. It was registered on the 5th April 1923 in Reg. B 109 No. 4336. The mosque has been built but the Hauz has not been completed yet. The whole works were carried out under the supervision of Maulvi Ghulam Muhammad who was actively assisted by the president, Mr. M. Sadarally. The masjid, which has so well been made architecturally, has been executed through the plan of Brother Ahmad Ibraheem Atchia alias Major. The words *La ilaha illalla ho Mohammadar Rasoolullah* and *Darressalaam* have been beautifully designed and skillfully inscribed. Brother Hafiz Obeidullah is preaching the mission with all his ability and working hard hour by hour. We are informed that our very energetic brother, Malik Muhammad Hussain Bar-at-Law of Kenya intends paying a visit to our Ahmadi brethren and missionaries in Mauritius. We wish him God-speed. We thank our brother H. K. Naudeer, who has been kind enough to supply us with the above items of news

AMERICA

Chicago.—Since the departure of Dr. Sadiq more than 300 converts have joined the ranks of Islam. A society has been founded for the active promotion of real Islamic brotherhood among the new converts. It will be known as *Ikhwan* and the members shall meet together during the week or fortnightly alternately at the house of each other so as to know each other well. For the first time in their lives they will see something like Moslem brotherhood and what it stands for. Christianity has crushed this spirit out of its body politic, yet it is this spirit of brotherhood which every religious leader came to establish. It is totally absent in the Christian countries which shows that Christianity's days of usefulness are over.

St. Louis, Mo.—Brother Shaikh Ahmad Din is carrying on a very vigorous propaganda under his sphere of influence. It was due to his efforts that more than 25 or 30 new members were added to our list of new converts during the period under report. For further particulars see pages 11, 12, 14.

BURUZ

"The influence of one soul upon another, both being where they are. The soul is neither within the body nor without it. Its sight is on the physical body. When it sees Izrail, the Angel of Death, it is so enamoured of him that it shifts sight to the *mithal* body; and the physical body dies. When it shifts its sight to the body of *ruh*, the *mithal* body also disintegrates. In Buruz, the soul of one individual influences the soul of another (and consequently the physical body of the latter) both being where they are (there being no change in the influencing soul). The soul of Sinai influenced the soul of Rumi in this way; or the soul of Abu Saeed Abul Khayr influenced the soul of Ibn-i-Arabi. This is different from Tanasukh (metempsychosis), in which one soul perigrinates from body to body; which doctrine is 'abomination to the Moslem.' This is the same as *Tamassal* (spiritual re-

semblance), in which angels or saints take shape in different places, being where they are in their original places, e. g., the angel Gabriel appeared before the Prophet (P.O.H.) in the form of Dahya Kulbi, or a *sahabi*, or in that of an Arab of the Desert, being in his own sphere. God appeared to Moses in a burning bush or to the Prophet (P.O.H.) in the shape of a 'beardless youth.'"

From "*Studies In Tasawwuf*."

CONGRATULATIONS

We are glad to learn that the Provincial Government has granted our friend Malik Muhammad Ismail B. Sc. an annual stipend of £250 for four years to prosecute his studies in England in the veterinary line. Our brother is a very zealous worker in the cause of Islam and we hope that during his period of study he will make the best of that opportunity to spread the truth among those whom he comes in contact with. That was the opportunity he has long been waiting and praying for and it has come. Let us hope that he will more than justify our hopes and expectations in him.

CONDOLENCES

"From God we are and to Him we are to return"—Quran. We were concerned to notice on the title-page of the latest issue of *The Islamic Review*, in the *Contents* the words "In Memorium: Khwaja Kamalud Din." In turning over the pages we found however it is not Khwaja Kamalud Din of the Woking Mission, England, but his elder brother who has passed away. That was a relief to some extent though we sincerely regret the death of Khwaja Jamalud Din who was a man of sterling character and a sincere Moslem. Our heartfelt sympathies go out to his younger brother of Woking fame, as well as the deceased's other nearest of kin. May He, the All Merciful, out of His bounteous Mercy provide for the deceased a place of mercy, and may He grant the

deceased's survivors with merciful patience and resignation.

It is sad to record the death of Mrs. Syed M. U. Shah B.A. The deceased has left her little children behind her while their father is away in foreign lands. The end we believe was hastened by the consuming love of the adoring wife, while life ebbed out slowly and silently, without a word of complaint. We sympathize with our brother in his bereavement. To the father of the deceased we offer our sincere condolences and we pray to God that He become the comfort and consolation of all those who share in this loss. To our dearest friend Syed M. U. Shah we say that he should manfully bear the loss, for "From God we are and to Him we return."

PREACHES FAITH OF MOHAMMED

Moslem Missionary Claims 200 Chicagoans Have Accepted His Creed

While churches of Chicago are sending men and women and money to the far away Orient to spread the gospel of Christianity, there is in this city a Moslem missionary, six months from India, seeking converts to the faith of Mahommed.

In an improvised mosque at 4448 Wabash avenue, each Sunday and Friday morning Maulvi Muhammad Din, a picturesque man of middle age, with a short black beard tinged with gray, conducts services before a devout gathering of Turks, negroes and a few whites.

There, in this temple, which was a two-story gray stone residence, and which now is topped with a large green dome and three spires, Maulvi Din, in fluent English colored with a rich oriental accent, performs a mission that to Chicagoans may seem strange in their city.

200 Chicagoans Converted

Through the efforts of Maulvi Din ("maulvi" is a title of respect similar to "reverend") and his predecessor in

the Chicago Mosque, Dr. M. M. Sadiq, more than 200 Chicagoans have accepted the doctrine of "one God, one aim, one destiny." In all the United States there are more than 700 converts for the Ahmadia movement in Islam.

The services in the mosque, opening with the sing-song "call to prayer" from the minaret, played upon a phonograph in a corner of the mission "living room," and concluding with prayers in a second floor room reserved for that purpose only, are impressive.

Most picturesque of all is the fifteen minute "salat" to Allah, in which the converts, sometimes kneeling, sometimes standing, sometimes touching their foreheads to the floor, are led by Maulvi Din.

In short Arabic phrases the missionary, who stands facing east upon a small brown prayer rug spread beneath a green dome, repeats the words of devotion. His followers, standing shoulder to shoulder at their prayer rugs and also facing east, drone the words after the leader.

Has Five Prayers Daily

On the walls of the prayer room, which at one time might have served as a bedroom when the house was used as a residence, are tacked colorful prayer rugs and a large, finely woven, red and yellow drape.

"We have five daily prayers," Maulvi Din explained to The Journal reporter after the services. "They are 'fajr' in the morning 'zhur' at about 1 o'clock in the afternoon, 'asr' at about 4 o'clock, 'maghrib' at sunset and 'isha' at bedtime. There are five positions assumed by the Moslem in prayer, and while praying he is forbidden to speak to any one, to look about at random, or move from his place until he has finished."

Before entering the prayer room to lead his followers in devotion Maulvi Din performs "wuzu," which he explained, consists of washing the hands and face several times to express physical cleanliness in the salat.—*Chicago Daily Journal*.

650 JOIN ISLAMIC CHURCH IN CHICAGO

CHICAGO, Nov. 3.—The teachings of Mohammed are making great headway in Chicago, according to Maulvi Muhammad Din, newly come to the city as conductor of a south side mosque.

Since his arrival from Punjab, India, last April, the newcomer said, 650 Chicagoans have accepted Islam.

"Christianity is on the decline in India," he told International News Service. "Christianity is not profound enough for the philosophical Indian mind."

CORRESPONDENCE

"BISMILLAH"

77 Royal Street,
Port-Louis, Mauritius.
October, 1923

To the Editor of MOSLEM SUNRISE
4448 Wabash Ave., Chicago, Ill.
U. S. America.

Sir:

Will you be good enough to publish the following through the medium of your most valuable magazine THE MOSLEM SUNRISE.

There is no necessity for me to say that I am a great admirer of your beautiful magazine which contains so many interesting Moslem news and explanations concerning our living religion "Islam."

The map on its cover resembles a rose and its red rays are similar to that of its stems which signify Love.

But whilst going through Volume II of No. 2 and 3 of April and July last I noticed the following words: "**THE NEW RELIGION TEACHES US TO HAVE NO RELIGIOUS WAR.**"

May I be an apostate if I declare that ISLAM is the oldest religion and it means Unity of God. It has been the religion of ADAM, NOAH, MOSES, JESUS, MOHOMMAD and AHMAD (Peace and blessings of God be upon them all).

But it is expounded by new Prophets. Unity of God is the first and foremost principle of Islam—and the

second fundamental of Islam is that MAHOMMAD (p. b. u. h.) is a prophet.

I remarked also in the *Review of Religions* in its volume XV of March and April, 1916, Nos. 3 and 4 and in Volume XIII (13) May, June and July, 1919, Nos. 5, 6 and 7, the following words "THE HOLY PROPHET OF ARABIA." I am sorry to raise an objection here also.

My objection is to establish that the Holy Prophet MAHOMMAD (p. b. u. h.) is not the *Holy Prophet of Arabia* only as MOSES and JESUS who were prophets of the Jews or Israelites, i. e., of one nation only. But our Holy Prophet Mohammad (p. b. u. h.) has been a Messenger or Prophet to the whole world. In the cases of Mohammad and Ahmad the spheres of activity have been: "**THE WORLD**" and therefore, they are greater than Moses and Jesus, as both of the last named came to one people only, i. e., the Jews. Thanking you for assigning space to it and wishing you happy health and ample success,

Yours truly,

H. K. NAUDEER.

Our columns are open to contributors and correspondents of all views. It should not therefore be understood that we wholly agree with their views. Our correspondent here perhaps is right so far in pointing out that by the words "New Religion" and "Holy Prophet of Arabia" it should not be understood that Islam is an altogether new religion, for its fundamentals are the same as those of the previous heaven-inspired religions; nor are we to be taken to mean that the holy Prophet Muhammad was a prophet for the Arabians only. But we beg to draw the attention of our correspondent to the fact that in one respect Islam is a new religion, as it is the *only perfect and complete religion* given to the world. No other religion was either perfect or free from local associations. Some of their features had to be remoulded or recast to be incorporated into the perfect

system of Islam while some of the characters of those old systems had to be abolished, trimmed, curtailed, recast, or even abrogated. Hence we are justified in holding that in this respect Islam is not only the new but *the newest religion*. Moreover our designating the Prophet by the words of *Arabia* does not necessarily mean that we are restricting the extent of his influence. It is only a descriptive title meaning that he came of Arabia, much the same way as we would say Jesus of Nazareth or Moses of Egypt or Ahmed of India. All these adjective phrases mean no more than their places of birth and they have nothing to do with their spheres of ministries. That is only an abbreviated expression adopted for the sake of exhibiting the land of his birth, and we find no better name than this. A Persian poet has well expressed the idea when he said: "Muhammad of Arabia is like the bright name of both the worlds, he is who is not the dust of his door, may the dust be on his head."—*Ed. Moslem M. S.*

See Page 24

Islam believes that there is truth in every system and that all systems were originally formulated by divine messengers. They may be defective here and there, but they are not false. Again the same writer says, "The Moslem firmly believes and asserts that all outside the religion of Islam, all unbelievers in his Prophet, are *perishing* and will be cast into the hell fire." This again is an untruth. We do not believe that unbelievers will perish just as a Christian does. That there will entail some suffering for not believing in the truth of Islam and rejecting our Prophet is true but we don't believe that even such folk are doomed for ever. That may be a Christian belief; we do not share in that.

Further on the same writer says, "He (Moslem) is not out to try and find good points in our religion and make the most of them." That is

again a very serious mis-statement. We not only try, but profit by the good points in every other religion. Nay, we are enjoined to pick them up and make the most of them. Our holy Prophet said, "A word of wisdom is the lost camel of a believer, he gets hold of it wherever he comes it across." Perhaps the writer has never been in contact with the Moslems or he would never have made such wild statements. We Moslems never mention the name of Jesus, or any other prophet for the matter of that, but we pronounce a prayer on him. Whenever we speak of the name of Jesus we tag on to it the words, **May God's peace and blessings be upon him.** Can there be a better reverence than this. All we ask these Christian friends of ours, "Don't tell a lie, it will never pay."

SWEDENBORGIAN CHURCH

Emmanuel Swedenborg was born in Stockholm, Sweden, January 29, 1688, and died in London March 29, 1772. The first 55 years of his life were given to business, science, and philosophy and the next 30 years to theology and spiritualism. Eleven years of his life he devoted silently to the elucidation of the problems of creation and the results of his researches appeared in Latin at Leipzig, Germany, wherein he asserts that matter proceeded from motion which emanates immediately from the Infinite. Carrying his doctrine into higher regions he resolved the soul into points of motion and one in substance with the sun. Not being satisfied himself with his own conclusions he determined to track the soul into the innermost recesses in the body when all of a sudden his mind was turned into another direction. He began to have dreams and visions and communings and he professed to enjoy free access to heaven and hell. In 1756 he completed his famous book *Arcana Celestia* which he says explains the inner sense or esoteric sense of Genesis and Exo-

dus. He thinks the early chapters of Genesis as a fragment of an older **Word** preserved in Tartary and are not historical in the matter of fact sense. **Adam**, according to him, means the most ancient church and the **Flood** its dissolution. **Noah** was the ancient church which falling into idolatry was superseded by the Jewish. Some of the books in the Old and New Testaments, he thinks are devoid of spiritual sense, especially the "Songs of Solomon," "the Acts of the Apostles," and "the Epistles." He does not regard them as the word of God. He thinks Jewish dispensation ended with Jesus whom he regards as the very God Himself and thus he calls himself a Unitarian as opposed to the other Trinitarian Christians. He worships Jesus as God or in other words the word Jesus connotes to him what the word God connotes for others. He believes in the **law of Correspondences** which is that the natural world is the outcome of invisible mental world. Evil and good are nothing but the manifestation of useful and hurtful things. Man is the summary of nature. There are three heavens and three hells. All angels have lived on earth, none were created as such. They are no more than men and women sublimated and ennobled by their past lives. They marry and live in societies, though always happy and ineffably glorious. A strange contrast with the words of Jesus who said that the people in heaven "neither marry nor are given in marriage." But Jesus was speaking from mere hearsay while Swedenborg's is an eye-witness account. Hell to him is the devil, not a specific person, but only a fuller development of self-love. There is no resurrection but a continuity of life. Some of his visions are very interesting. St. Paul he places among the lost, presumably owing to the pretender's intrusion into the realm of vision as well as of his perversion of the simple teaching of the Nazarene Prophet.

Swedenborg says that in the spiritual world there is no spatial difference, that is, the person desiring a thing is only away from the thing as long as he does not desire for it. The moment he desires it he has it. According to him two fundamental points are divine life and divine humanity. All life is God; all else is death. To wean humanity from sin divinity assumed humanity, that is, God manifested Himself in Jesus. The life of devils is God's presence perverted in disorderly forms. "All things, and each of them to the very uttermost, exist and subsist instantly from God. If the connection of anything with Him were broken for a moment, it would instantly vanish; for existence is perpetual subsistence, and preservation perpetual creation." We may not agree with all he says, but there is no doubt about the fact that some of his utterances are remarkably Islamic and seem to be the result of deep study of Islamic literature that was available for him in Latin translations. This is but one more illustration of how Islamic truths have been slowly working their way up into the minds of Christian seers and thinkers. It is said that he believed that our Holy Prophet was a true messenger of God. There is a considerable number of people who still follow him as a great Christian reformer both in Europe and America and they are called Swedenborgians, though he did not claim it for himself.

EVOLUTION

"The object of the study of evolution is not to find out how man and monkey are related, or dog and wolf descended from a common ancestor but how all life, and in fact how all matter, is one continuous Becoming. In other words how the hands, feet, brain, eyes, ears, and heart of man, for example, have (Be)-Come from the earliest protozoa. Even now man and all other many celled animals begin their life as a single

called **spermatozoon** uniting with a single celled **ovum**. In every single life of every animal the whole gamut of evolution, from the beginning of animal life up to the particular stage of that animal, is made to run its course. Man, for example, is not only allied to other mammals and these again to birds and reptiles which in their turn are akin to fishes which latter are derived from invertebrate molluscs, worms, coelenterates (pronounced se-len-trates fr. Gr. *koilos*, hollow, **enteron** intestine, the second lowest alliance of many celled animals—radially symmetrical, without any body cavity distinct from the alimentary canal) and protozoa, but during the period that the embryo of man is developing in the mother's womb it runs through all these stages. And we must not forget that all life originally arose from earth and water. This evolution is the one referred to, and so oft repeated in, the verses of the Qur'an. Take the following (ch. xxxiii. verses 12 to 14).

(1) "And indeed We have made Man from an Extract of Clay." Nothing could be clearer than this earth. He is extracted from clay. He is the essence (for that is the meaning of the Arabic word *sulalat* used in this verse) of this earth. The next stage in his evolution is

(2) "Then we put him as a spermatozoon in a firm place." This is the single-cell extracted from the earth, after God knows how many millions of years—the **sperm of man** or the **protozoon** of the sea. The Arabic word *nutfah* includes both. The firm place, of course, is the womb in the case of man.

(3) "Then We made the Sperm a clot—"

This is a many celled condition derived from the union of the **sperm** and the **ovum**. The **ovum** is not mentioned but is beauti-

fully alluded to in the first verse by the "spermatozoon being put in a firm place" the conception by the mother or the union of the sperm and ovum taking place in the womb.

(4) "Then We made the clot a lump of flesh."

This refers to the condition of man when the embryo is passing through the development of the invertebrates. The "lump of flesh" is yet without muscles, for that is the meaning of the Arabic word *mudgah*.

(5) "Then We made the lump of flesh a piece of bones."

This is the appearance of the vertebrate in the embryo of man.

(6) "Then We clothed the bones with muscles."

Here reference is made to the embryo developing the arms, legs and the whole muscular system.

(7) "Then We caused it to evolve into quite another make."

This refers to man's intellectual powers as being quite a distinct advance on the rest of the creation and which are the last to appear.

(8) "So Bountiful be God the Best of all Makers."

There are numerous other verses in some of which stress is laid on some particular phase of development according to the context. But they are all to the same effect and almost identical in terms so that man may not forget his origin—from dust to dust and light to light and in the end from the Originator (of all this Grand Shew called Nature) back to Himself. "To God we belong and towards Him we go." (The Qur'an ch. II. v. 156.)

The Muslim.

GLEANINGS AND OPINIONS

Studies in Tasawwuf by Khan Sahib Khaja Khan is the best handbook in English that we have seen. It deals with Islamic mysticism. Other European scholars like Nicholson and Brown have written on this topic and rather voluminously but they could not bring that sympathy and insight which only a Moslem could bring to bear upon the subject. In this respect as well as in the deeper appreciation of the subject which a life-long contact with the Moslem atmosphere, gives this small book a unique position in the English literature. To all interested in mysticism in general and Islamic in particular we will recommend the study of this small book, not because, that we necessarily see eye to eye with the author on every point, but because he has exposed the hollowness of the assertion that Suficism is only an Eastern or a Western graft on Islam totally foreign to its teachings. We wish our author had read Ahmadiyya literature rather extensively to give a greater depth and reality to his subject, for so he could have avoided some of the pitfalls that a student of mysticism is apt to fall in. But this fact does not in any way detract from the value of the book or the service that the author has done to a difficult subject. Moreover, had it been non-technical, it would have been easier for a lay reader to grasp the subject.

In England there is a surplus of two million females over the males while on the Continent of Europe there are about twenty-five million females in excess over the males, and this disparity is daily increasing. It is natural that people, especially the women-folk should greatly be disturbed over it. Many solutions have been suggested, the chiefest among them being polygamy. That is not relishing to some sections of the population, of course, and naturally it should have been so. It touches vested interest, and falls foul of long standing prejudices. But there is no other so-

lution of this vexing problem. The other day one of the women members of the Zecho-Slovakian parliament proposed a compulsory polygamy resolution before the house. That is significant in itself. But there are some who want to live in the old fool's paradise and shut their eyes to what is passing around. One of them is Rebecca West, a comely young British novelist. She says there is no reason to worry about it. "For one thing, the women do not feel the so-called tragedy of their situation, for none of them considers herself one of the surplus" Now it is the same argument which the proponents of polygamy advance. They want to legalize a state of things and hedge it around lest a flood of debauchery should be let loose and continents should be deluged with the pest of bastardy or the killing of the innocents. "None of them considers herself one of the surplus" shows that every man has more than one woman to himself. Maybe there are many permutations and combinations in this sex promiscuity. The polygamists do not want to see another Rome again. Miss West says further that there are many men who can not make one woman happy. It is sad indeed to meet such an inordinate insatiable thirst in woman for happiness but then the demands of society will have to restrict it. Miss West would do well to remember that women cannot live by bread alone.

G. K. Chesterton's "St. Francis of Assisi," which, I believe, is to be published in America after Christmas, is an interesting and characteristic study of the best beloved of the saints. It is the first book that Mr. Chesterton has written since his conversion to Roman Catholicism and, in its way, it may be regarded as a religious manifesto. Perhaps the most striking of the author's suggestions is that the Dark Ages were a time of penance which Europe had to pay for erotic excesses of pagan Greece and pagan Rome. He points out that no one has ever written the moral history of an-

cient Greece, the implication being that if such a book were written the police would probably prevent its publication either in England or America.

NUMEROLOGY

According to the principles of Wenton Institute, Los Angeles, every name and every letter of the name represents certain sound vibrations and forms in the unseen realm, and the laws governing these vibrations and motions are accurate and practical as those governing any other science. Hence, upon the selection of the name depends the future career of a man. A haphazard name may mar the future prospects of a very bright child. Fortunate then are those whose names are chosen or given before-hand in prophecy, for there can be no mistake about that. Yet if the prophecy is inconsistent, wretched is the lot of the recipient. It is well illustrated in the case of Jesus. The Old Testament prophecy gave him the name of EMMANUEL, but unfortunately for him, Joseph, husband of Mary—his mother—gave him the name of Jesus, which he thought was revealed to him in a dream. The two names, prophetic and of dream, came in conflict, and so we find that a bright and promising career was cut short and brought to an untimely and tragic end. In the case of the holy prophet Muhammad of Arabia, we find a glorious record of success, because his mother chose for him the names of Muhammad and Ahmed for she had received revelation to that effect. Moreover, the Scriptures gave the same names to him. So a happy constellation of names marked for him the happiest career in life. He became the master-Prophet and founded the "kingdom of God" for which Jesus had longed and prayed—"Thy Kingdom Come."

C. P. B. writes in *The Advent Review* and *Sabbath Herald*, July 12, 1923:

A few years ago, if memory is not at fault, the New York Pre-byttery or-

dained one or two men to the gospel ministry who dissented from certain prominent articles of the creed of that church, as defined by the Westminster Confession of Faith; and it was known that some of the younger men in the ranks of Presbyterian ministers were not wholly sound on all points of denominational doctrine: but that out of a total membership of 780 in General Assembly of 1923, there should be found 350, or nearly 45 per cent, practically voting against a resolution to stand by the fundamental doctrines of the inerrancy of the Bible, the virgin birth, the atonement, the resurrection, and the verity of the miracles of Christ, is indeed surprising from any other viewpoint than that of the sad question of our Lord recorded in Luke 18:8, "When the Son of man cometh, shall He find faith on the earth?"

APPRECIATION

The contents of the MOSLEM SUNRISE are undergoing great advancement under your able editing in giving the world-wide readers of its columns something worth while their notice and financial support.

Charles F. Sievwright.

The more I hear from Maulvi Muhammad Din the more I am attracted to him; he writes a most interesting letter and he is clearing up many perplexing questions concerning the early history and traditions of the holy faith. I am fortified with facts and will soon be able to fare forth and cause some of these orthodox . . . "to seek the tall timbers," as well as being able to answer questions of those interested in faith.

Brother Shaikh Abdullah Allah'din (Mr. J. L. Mott) to Dr. Sadiq.

MOSLEM SUNRISE is a Moslem missionary paper brought out by a body of Indian Moslems at Chicago, U. S. A. We are in receipt of its latest issue in which it is stated that about eighty Americans, men and women, have

joined Islam in the month of January, 1923. We thank the movement on the great work it has undertaken to spread Islam in the Western lands.

'Al-Yaqeen' of Baghdad.

"ISLAM" is an intense reality just as "Christendom" used to be a reality.

D. B. MacDonald.

"In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Eccl. I. 18. That has been the teaching, tendency, and attitude of Christianity toward knowledge and science all through its bloody history. Compare it with what the Quran says on the subject: "O my Lord increase me my knowledge."

Writing for the *Collier's* of 20th, Oct., 1923, Mr. Samuel Crowther concludes his interview with Subhan Abdul Majid of Turkey thus: "I did not ask him how many wives he had, or where he kept them, or what they were like. Islam permits polygamy; Christianity prohibits it. (He thinks the writer is blissfully ignorant of the teachings of Christian Scriptures or he would not have made this remark that Christianity is opposed to polygamy. As a matter of fact it sanctions it. ED. MOSLEM SUNRISE.) I thought of the streets of Pera (Inhabited by Christians exclusively. ED. M. S.) down below—streets crowded with drunken sailors and soldiers and prostitutes, all of whom came from Christian powers. (During the days of the Allied occupation of Constantinople.—ED. M. S.) It did not seem to be quite the thing to get snuffy about harems. (Well, harems, has perhaps each one of you, but the difference is that in Islam they are well protected but in Christianity they are defenceless.—ED. M. S.)

There are tiny plants that eat away church windows, the *Literary Digest* tells us, but it does not explain whether the little villains are trying to get in or out.—*New York Leader*.

A study of the New Testament is amusing in one respect. The writers are continuously alluding to prophecies fulfilled in the person of Jesus. But if we take up any of these prophecies and trace them to their original source we find that those prophecies are invariably fulfilled in the person of somebody who preceded Jesus by centuries, or that those prophecies apply to somebody else, and not at all to Jesus. Sometimes these gospel writers reenact certain events that took place in the past so as their hero may not suffer in comparison, or the prophetic utterance of some previous sage may fit in with the story. Perhaps the original writers never even remotely thought that way and the contents of the passages in question are wholly at variance with the interpretations put upon them. Yet stranger of all is the fact that the Christian writers of today try to read meanings into the words of the ancient writers as would perhaps make them turn in their graves, and the odd thing is the meanings thus put upon the passages are altogether out of joint with the original themes. Isaiah says somewhere that "every valley shall be exalted and every mountain made low." We are told that here is a prophecy for the second coming of Jesus, which happy era is to be ushered in by the doing away with of all inequalities of life. We read Isaiah and find him not even remotely referring to it. Moreover it is these inequalities of life that keep it running. Unless all human beings were made mere machines or automations, the world will never have that dull lifeless equality out of which all zest has gone. But then Isaiah never means that. He is only referring to the Assyrian invasion and the subsequent destruction of the foe. Could there be any greater stretch between the words and their meanings

The East and West are acting and reacting upon each other. Perhaps Western reaction is more visible on the surface as it is more materialistic. The East is eclectic. It is exercising

its right to select and assimilate or to reject and discard. There is nothing of spirituality in the West which the East can profitably take, so it is imbibing its materialistic comforts and prosperity. The Christian missionary perhaps does not like it, because at heart he knows that all this Western advance in science and knowledge and material comfort has been due not to Christianity but in spite of it. Christianity all through its history has stood in the way of science and progress but it was always brushed aside. So one Mr. Macdonald urges in a missionary paper that Christianity should be presented to the East in the cloak of Western progress. The plan is a good one, the only danger is that the East may not see through it. Perhaps it has already done or else why should East say to the West in the words of Mr. Macdonald "that the life of the spirit is alien to the West."

"If, on the contrary, we define 'evil' as an attribute of an individual, then declare that the individual, upon the acquisition of knowledge, may and does, discard this particular, we affirm by implication the identity of 'evil' with ignorance, which renders the hypothesis of the existence of 'evil' unnecessary and void.

Bertram Clark, in
"The Chart of Mind."

"I really intended to write a longer letter and describe to you in detail a political camping and fishing trip to the silvery Amite river where under the oaks I spoke for two hours on 'Islam' and all it stands for. My audience were men known as 'cajuns,' splendid fellows I love them all; love their simple ways and quaint manner of speech, and it is safe to say that never before had even one of them heard of the great Holy Prophet Muhammad (Sallal-laho-a-laihe-wa-sallam) but time forbids.—J. L. Mott.

Christmas Spirit

Writes the *Moslem World* for Oct

1923. "Islam is not a stepping stone but a barrier raised to keep souls away from Christ and salvation. . . Islam was inspired, not by God, but by the forces of darkness. . . If, however, we find that a system, in spite of its good points, makes it harder for a man to become a Christian, one is led to fear that the good points are there to delude men into believing that the system itself is good, and so as to ensnare souls, and not to lead them to God. If 'Satan' himself is transformed into an angel of light need one marvel that there should be some light in a system which owes its origin to his master-mind. . . Salvation from sin and hell is what Moslems need." It is gratifying to learn that the Christian missionary is also willing to concede that there are some good points in Islam, though that good may be due to the Satan himself to delude and trick men into disbelief. That is some advance at least, and we should look for better things in the future.

One Mr. Miller, a Christian missionary at Meshed, Persia, has made an interesting discovery that Islam in that part of the country is only a thin veneer, and behind this veil there are countless currents and cross-currents of thought and belief which run counter to Islam. Perhaps we should be interested to know what those currents and cross-currents are. Says the *padre*, "The interesting thing about this little *sufi* order is that it claims to be the only true Islam," and that the "sufis consider Mohammed to be the last Prophet and his law the final revelation of God's will for the conduct of men. Hence they are expecting no new dispensation." Elsewhere he says, "The Gunabad Sufis more strict than other sects in the observance of the laws and practices of Islam. . . One realizes that the Sufis just like all other Moslems are still under the curse of the law." We wonder what Mr. Miller meant by "the thin veneer of Islam." Is he writing consciously or is he under the curse of Jesus?

WHAT IS ISLAM?

Islam is a very simple faith. It requires man to recognise his duties towards God, his creator, and his fellow creatures. It teaches the supreme duty of living at peace with one's surroundings. It is preeminently the religion of peace. The very name "ISLAM" means "PEACE." The goal of a man's life according to Islam is peace with every thing, **peace with God and peace with man.** Quran, the holy book of Islam, tells us that the final abode of man is the "house of peace" where "no vain word or sinful discourse" will be heard. The Holy Prophet of Islam says that "a follower of Islam in the true sense of the word is one whose hands, tongue, and thoughts do not hurt others."

OBJECT OF A MAN'S LIFE according to Islam is its complete unfoldment. Islam teaches that man is born with unlimited capacities for progress. Islam does not support the idea that man is born in sin. It teaches that every one has within him the seed of perfect development, and it rests solely with himself to make or mar his fortune. "We created man in the best make," says the holy Quran. **CARDINAL DOCTRINE OF ISLAM** is the Unity of Godhead. We believe in one God who is All-Good, All-Mercy, and All-Power. He is Perfect and Holy, All-Wisdom, All-Knowledge, and All-Truth. These are some of His great attributes so far as we can understand. He is free from all defects, Holy and Transcendent. He is personal to us in so far as we see His attributes working for us and in us, but He is nevertheless impersonal, because He is Infinite, Perfect, and HOLY. We do not believe that death, decay, or sleep overtake Him, neither do we believe that He is a helplessly inactive and inert force. Nothing happens without His knowledge and Will. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Prophethood of Muhammad is the second pillar of Islam. We believe that God through His infinite Mercy and Grace has been raising great teachers throughout the ages, in all countries and all climes. We do not believe that His Bounties have been restricted to one place or people. Hence we honour and respect all the great teachers of the past. We honour Buddha, Rama, and Krishna of India, Confucius of China, and Zoroaster of Persia much the same way as we do honour Moses, Abraham, and Jesus. We regard them all and many more as the heavenly teachers born to reform and regenerate man and lead him to God. We draw no line of discrimination. All we add is that Muhammad was also a great teacher and a Prophet of God, though from the magnitude and the extent of his work we regard him as the greatest one of them all. Yet we do not believe that the divine door of prophecy is closed for the future, though it is, now, in the footsteps of the Master-Prophet Muhammad that each one has to walk. Our own age has not been without its own witness, for in Ahmad of India, we have the Prophet of the age whose sole mission has been to lead mankind to the sun of Islam. That is why we regard Muhammad as the seal of the Prophets, for without Muhammad's yoke nobody can be the leader and teacher of mankind.

The QURAN is our sacred book. Just as we believe in all the prophets of all places and times, so do we believe that all religions had their origin in truth and righteousness, but with the lapse of time truth was either forgotten or became overlaid with human inventions. Instead of truth people began to teach commandments of men. Moreover some of those teachings were of a local or temporary nature and to these a universal character was assigned. We believe that our holy book preserves and includes all those teachings that are of permanent nature and supplies additional teachings of a universal nature that can help mankind in its never ending march of progress. We hold the Quran as the very Word of God which has superseded all previous teachings. It is the final code for man's upward course of life.

Life After Death is another pillar of Islam. We believe in the resurrection of the dead. Yet how it is to come about we do not know. This much we are told that the next life is to be no new one, but a continuation of the present to manifest the hidden realities here. We are moreover told that this new phase of life will have an unlimited scope of progress. Salvation we believe begins in this very life and the next life is to see only its unfoldment. "He who is blind in this life, will be blind in the next too," says the Quran. Such an one shall have to wait for his period of 'purge' to let the scales fall from his eyes. Yet according to Islam nobody is doomed in the Christian sense of the term. Every one in the end will see his way to eternal progress. But it does not mean that we regard the next life as imaginary. Nothing can be more real than that. We believe the spirit must be encased in some sort of body to function properly, and we cannot conceive a spirit existing without a body. So we believe in a future blissful state

in which both body and soul must work out their own destiny. What that body would be like we can't say; maybe it is a sublimation of the earthly material.

We believe in angels and we believe in predestination in so far that God is all-knowing. But we believe in the accountability of man who has been provided with the means and power of discrimination. We do not believe that any other person can suffer to undo our mistakes; neither do we believe in the vicarious atonement. We believe that our mistakes do entail misery and suffering but we can just make it up by right living. "No burdened soul can bear the burden of another," says the holy Word of God. Sincere repentance, however, we believe secures forgiveness. "O My servants who have transgressed to your injury, despair not of Allah's Mercy, for all sins doth Allah forgive, Gracious and Merciful is HE." *Quaran, XXXIX, 54.*

We believe in prayer, fasting, and almsgiving, and we believe in the all-pervading and all-prevailing Mercy of God. There is no priesthood in Islam. Any and every true believer can lead in prayers provided he is versed in his religion. There is no need for any ordination. It is sufficient that he is a good Moslem.

Excepting the differences of spheres in certain aspects of life, Islam does not recognise any difference of sex. "Man and woman have been created out of the same essence;" "women have as much rights and obligations as men have;" "women are the garments of men as men are the garments of women," says the holy *Quaran*. The holy prophet of Islam says "the best one among you is he who is best towards his wife and family." "Heaven lies at the feet of your mothers," is another of his well known sayings.

Islam forbids impurity of every kind. Cleanliness of body and mind is a prerequisite for a Moslem. His body, his food that makes that body, and his thoughts that arise in that body must all be clean. That is why pork, wine and gambling are absolutely forbidden.

Science and knowledge have always been encouraged in Islam. Throughout Islamic history you will not find people being persecuted for the sake of their having made certain discoveries in science and art. Islam has ever been the champion of rationalism and scientific research. Islam claims to be a rational faith and undertakes to satisfy reason and conscience both. It does not recognise any colour bar, but on the other hand condemns it openly. It teaches the universal brotherhood of man and the greatest wonder and the mircale of miracles is that among its followers it has obliterated and practically effaced all ideas of racial or colour superiority. In the sight of God all are equal and therefore a king and a slave stand side by side, shoulder to shoulder in the prayer house. In society this distinction of high and low, rich or poor, white or black is prominent by its absence, and this fact has been admitted even by the worst enemies and detractors of Islam. Says H. G. Wells, "Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, colour, language, that makes the bond of Christian brotherhood seem a futile sentimentality."

The **ETHICS OF ISLAM** may be summed up in the words of the holy *Quran*, "Let divine baptism be your goal, and what can be better than divine baptism." The holy Prophet said, "Develop divine attributes and manners in you." Another piece from the *Quran* to the same effect is as follows: "Blessed are they who fulfill the covenant of God and break not their compacts; and who join together what God has bidden to be joined; and fear their Lord and dread the evil reckoning; and who from desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret as well in open out of what We have bestowed on them; and turn aside evil with good; for them there is the recompense of that abode, gardens of eternal habitation into which they shall enter, together with such as shall have acted rightly from among their parents, their wives and their posterity, and the angels shall go in unto them by every portal, (saying), peace be with you, because you have endured with patience."

Islam has been the greatest social and democratic force in the world and the future of the world lies at the feet of Islam and nowhere else. The one distinctive feature of Islam is that it is a living religion. It promises and gives the spiritual blessings which were given to the former peoples. The door of prophecy it keeps open for all times and its devotees can have a direct communion with God like the prophets of old. Will you not accept it and be blessed?

For further particulars apply to

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DR. SADIQ

Dr. Sadiq is already in India, as he was to land there on the 23rd of November last, which we hope and pray he did safe and sound. He left America towards the end of September last, stayed a few weeks in Paris where he lectured to various societies and academies and made a few converts into his faith. Before leaving America he made an extended tour of the Eastern states wherein he lectured and preached to thousands. Among other papers, the following issued long notices of him, together with his photo in his long flowing Eastern garbs and a green turban:

The Philadelphia Record.

The Washington Post.

Salem Evening News.

Philadelphia Inquirer.

Public Ledger, Philadelphia.

In Peabody, Mass., through the courtesy of Rev. Brakeman, he delivered a lecture in the Congregational Church, and another in the Peabody city hall. Both these lectures were eminently successful. Our thanks are due to Rev. Brakeman and Mrs. Frank Ashton, an admirer of Bahauallah. In France some of the French papers made eulogistic references to him, while others published long columns on his work and faith, La Petit Marsellais being the noted one. The Chicago Tribune's Paris edition published a fairly good sized article about him and his work which we reproduce below:

MOSLEM PRIEST IN CHICAGO WINS 700 TO HIS FAITH

Says Mohammedanism Is Cure for Race Problem.

"Mohammedism is the solution of America's race problem, say Dr. Sadiq, now in Paris on his way back to Bombay after converting seven hundred Chicagoans to the Moslem faith. Mixed congregations of white and colored converts mingle without prejudice at the mosque, 4448 S. Wabash avenue, but the Moslem missionary foresees a hot scrap between his people and the Ku Klux Klan.

In the bright green gown and tunic of his order, Dr. Sadiq is thoroughly oriental. His American converts become slightly orientalized as soon as they join the faith. They get a Mohammedan name to replace their ordinary title. Thus Simon Buford of Chicago is now Abdus Sattar. His brother Willie Buford is Abdul Jabbar. Evalina Johnson now calls herself Hadya, her sister Louella is changed to Aleema, while Mrs. Wilhelmina Ulzhoefer of Dayton, Ohio, is known as Saleema.

"Abe" Becomes "Azezullah."

Bill Kelly of Chicago has added Muhammad Wali to his good old Irish moniker and Mr. Abe Lincoln of Detroit is called Azezullah by the faithful.

There are nearly a thousand more names and addresses in Dr. Sadiq's book of converts. Missions have been established in Detroit,

New Orleans and other cities in Florida, South Carolina, Indiana, West Virginia and New York.

The movement is going strongest in Detroit, Chicago and St. Louis, declares the leader, but with other priests carrying on the work he is assured the number of converts will swell rapidly. He has already made several priests among his colored converts in America, but so far none have arisen from the white brethern.

Veils like those of Turkey's harem women are worn by many of the ladies who now answer the Muezzin's call at the Chicago mosque.

"It is easier for the ordinary man or woman of today to be a Mohammedan than to be a Christian," explains the learned Dr. Sadiq, stroking his venerable gray whiskers. "Divorce is not frowned on by us. The Koran says a man's house should be like paradise. How can it be like Paradise if he cannot get on with his wife?"

Dr. Sadiq leaves Paris today for Marseilles to sail for India. He has found Paris in need of a Moslem mission and will recommend the sending of Mohammedan priests in large numbers to America."

We wish Dr Sadiq a happy recess at home before he is called upon to take up some greater and a higher work and we hope that his life will be one continuous and progressive roll of useful work in the service of humanity. God bless him.

AHMADIA MOSCHEE IN BERLIN
Architekt: R. A. Herrmann.



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